

Our Cover

Is a painting by Charles Allan Winter of "The Potter" which was procured through the courtesy of *Children, the Magazine for Parents*. It symbolizes the moulding influence of the Master Potter upon the objects of his creation, wrought through the hands of men in the work of Religious Education. (See page 15.)

Mrs. Pickett's Death

The sad news reached headquarters on Wednesday, October 17, of the passing of Mrs. C. L. Pickett in Tuscon, Arizona, early that morning. Dr. and Mrs. Pickett had come home from the Philippines early in the summer in an effort to regain Mrs. Pickett's health and for awhile the outlook seemed encouraging, but later it was evident that a losing battle was being waged. Dr. and Mrs. Pickett have given over twenty-five years of service in the Philippine Islands where their inestimable contribution is evidenced in part by the splendid Filipino young men now in this country seeking fuller preparation for Christian service in their homeland. The funeral service and interment were in Pomona, California, Monday, October 22. A fuller account of Mrs. Pickett's life will be given later.

Going Like Hot Cakes!

In the first week in October the binding of the second four thousand copies of *Survey of Service* was begun, there then being in the publishers' stock rooms but 160 finished volumes of this book—approximately 4,000 copies having been distributed since August 1!

Reports from the One Day Conventions evidence interest in this book of facts pertaining to enterprises of the Disciples of Christ. Some teams have exhausted their supplies in the first meetings and have ordered extra shipments.

Plans for the study and discussion of *Survey of Service* by groups and by entire congregations are being widely made, the preachers in most instances being the leaders. Thus the brotherhood is given information concerning the work it is maintaining, and is prepared to have a voice in determining future programs and policies and their administration.

Though Having Eyes, Do They See?

While we who read *WORLD CALL* are distressed by the reports of our brethren's suffering from the hurricane in Porto Rico and Florida and from serious illness in India, those who do not read are not aware that they have any brethren in any of these places! What better service can we render them than to teach them to read and induce them to subscribe?

It is for this purpose that *WORLD CALL* week has been planned for November 11-13. It is not primarily to gain subscribers, but to enlarge the circle of readers and thus extend the boundaries of our

WORLD CALL

International Magazine for Disciples of Christ

Published Monthly by

UNITED CHRISTIAN MISSIONARY SOCIETY

Missions Building, Indianapolis, Indiana

Including

American Christian Missionary Society
Christian Woman's Board of Missions
Foreign Christian Missionary Society

National Benevolent Association
Board of Church Extension
Board of Ministerial Relief

Representing also

Board of Education
309 Chamber of Commerce Bldg.,
Indianapolis, Ind.

Board of Temperance and Social Welfare
821 Occidental Bldg., Indianapolis, Ind.

PUBLICATION COMMITTEE

H. B. HOLLOWAY DAISY JUNE TROUT
H. O. PRITCHARD JOHN H. BOOTH
PERCY WOOD

W. R. WARREN, *Editor*

BESS ROBBINS WHITE, *Associate Editor*

ROSE STEPHENS RAINS, *Office Editor*

L. MADGE SMITH, *Circulation Manager*

Subscription price \$1.50 per year net in advance; 15 cents per copy; no club rates, no commissions, no complimentary list.

Copyright, 1928, by United Christian Missionary Society.

Entered as second-class matter at the post office at St. Louis, Missouri, under the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section 412, Act of February 28, 1925, authorized December 31, 1925.

Volume X

NOVEMBER, 1928

Number 11

CONTENTS

Not the Church for the Child	3	Locating at Charcas	35
Anticipating the Plastic Age	5	"Both And"	36
What's Back of the Sunday School Lessons	7	Conference Pays	37
The Fine Art of Leavening	9	Board of Education Notes	38
My How the Child Has Grown	11	Among the Hill People	40
Tangible Tools for an Intangible Trade	13	The Many Activities of a D. V. B. S.	42
Bargains in Leadership Training	16	UCMS Broadcasting	43
Let's Wipe Out Spiritual Illiteracy	19	Speaking of Books	44
Another Contribution From Missouri 1918-1928—The Passing of a Decade	20	Glimpses of the Religious World	45
Memorials Made Manifest	21	Missionary Organizations	46
Are We Neglecting the Greatest Mission Field	23	Bible Study	48
400,000 Homeless in Porto Rico	25	In Memoriam	48
New Trustees for Pension Board	27	Echoes From Everywhere	49
Illinois Steps Out	31	Hidden Answers	49
Getting Together in Mexico	32	Sunday Schools	51
A Forward Step	34	Missionary Illustrations	54
		Brief Talks	55
		A Look-in at Hinduism	58
		Receipts	63

brotherhood's compassion, that a concerted effort will be made at this time to enlist every church member as a reader.

Jingle Bells

With the warm October sunshine flooding the editorial office, it is hard to think of Christmas and holly wreaths and sleigh

bells. But that is exactly what we are doing in preparation for the Christmas number next month. "Why I Believe in Santa Claus," a sprightly symposium by guests in our homes for the aged, will be one of many delightful Christmas-y features. You can actually smell Christmas in the air when reading the full list! Don't miss this tonic for Christmas!

Florence Pauline Carmichael

Called to the national superintendency of elementary religious education after nine years of proved ability as elementary superintendent of the Central Regional district; an understanding leader of children, a wise counselor for leaders of children.



Nora Emma Darnall

Editor of *King's Builders* and national superintendent of boys' and girls' work since 1921; loved by thousands of children, lover of millions.

WORLD CALL



All dressed up for
Sunday school in
India

VOLUME X

NOVEMBER, 1928

NUMBER 11

Not the Child for the Church But the Church for the Child

DARE we so apply the Savior's teaching, "The Sabbath was made for man, and not man for the Sabbath"? Whatever we may think, the irresistible march of events is forcing us to this position. This appears definitely in three struggles of our day.

Formerly the attitude of educators was that the school with its courses of study, its physical equipment and its teachers were all established and unchangeable. The child had to adjust himself to the system as best he could. If he failed to do so, that was his loss. Now they are slowly but steadily changing to precisely the opposite position, and making the child the criterion, as the supreme Teacher did two thousand years ago. Everything about the school must now be adjusted to the child's interest, capacity, destiny, without regard to how much furniture, how many books or how many teachers this may send to the scrap heap. The issue is between the new education and none at all, the old is gone.

The church school is engaged in the same sort of struggle, being hard pressed by the contrast between its methods, equipment and teachers and those of the public schools of the new day, as well as by the same competition of the movies and the "talkies" that is quickening the public schools. Furthermore, the child in the modern home occupies a new place of respect. In many instances the pendulum has swung to the opposite extreme and we have simply a spoiled and willful child instead of a cowed and repressed child. That condition will be adjusted in time, but the old order can never return and live churches are bending all of their energies toward meeting the situation with graded lessons, departmental organization, trained teachers under highly qualified supervision and build-

ings designed to make every effort of the school effective.

The third struggle is that of the small, poorly equipped and under-manned Sunday school against the competition of the large and efficient Sunday school, as well as the comparison with the public school and the counter attraction of popular entertainment. It hasn't money to construct a modern religious education building, it hasn't the talent to organize a standard teaching staff and it lacks the numbers to provide the inspiration that goes with a crowd. Must it give up the fight?

A MEMBER of a church where R. H. Miller formerly preached and is still loved devotedly, says, "When he speaks to you, you feel that you are the only person in the world of whom he is thinking." Was it not so of the Master? What sort of competition could have lured Simon Peter away from him? And yet he had no building, no book or paper and not the first rudiment of an organization. He simply gave himself unreservedly to this fisherman and that tax collector, to this leper and that blind beggar, to this little child and that aged grandmother.

The Truth that he was, as well as that which he taught, we have, preserved for us faithfully by the students who clung to him until his death, and then again until their death. The Way that he is, as well as that which he followed, stretches plain and clear before our feet. The Life of him surges in our souls even now. "This is the victory that overcometh the world, even your faith!" Buildings may be good, training is good, but the greatest of these is love—the love that consecrates the very existence of the church to the welfare of the child!

A Spiritual Barometer

THE circulation of any religious journal is a barometer of the spiritual life of the communion it serves. As the missionary and benevolent passions of a people fluctuate, so is there a corresponding rise and fall in the circulation chart of its journal. That is a fact demonstrated through the years. The riddle always has been, and still is, which is the cause and which the effect.

While it is not committed to WORLD CALL solely to raise the missionary fervor of our brotherhood, the magazine is nevertheless not resigned to merely reflect, as a barometer, that passion. In extending the bounds of its circulation it is doing both. It is for this purpose that WORLD CALL Week, November 11-18, has been launched. Its general observance will both arouse greater interest among our people in affairs of the Kingdom of God, and reflect the intensity of that concern.

Is China On Her Feet?

WITHOUT attempting to predict what may take place in China before this is off the press, one can see signs of progress which point toward a stabilizing of the nationalist government, which means a more hopeful outlook for peace. To mention only a few of these encouraging features:

1. Chiang Kai Shek, who has been the outstanding leader since the death of Dr. Sun Yat Sen, has been made president. True, this election has not been by the vote of the people but, rather, the choice of the committee which has been functioning since the occupation of Peking by the nationalist army. This will likely prove to be a temporary measure, but General Chiang has the confidence of the people at large and has shown himself to have the welfare of the people at heart.

2. Continued agitation is on to move the capital from Peking to Nanking. This is a serious step and raises international problems which will have to be carefully worked out. Should the capital be moved to Nanking it will mean that our work will be in the area of the capital district.

3. The nationalist government seems determined to bring about much needed reforms. Already a strong committee of the government has been appointed to suppress the opium traffic. February, 1929, has been the date set for the suppression of opium growing and the use of the drug as a narcotic. Stringent measures are to be used to accomplish this end. Measures against foot-binding and concubinage are being put into effect, and because of these reforms the Cabinet of Nanking is called "The Puritan Cabinet." It is an interesting fact that none of the members of the Cabinet are opium addicts or users of alcohol to excess.

4. The present government is committed to religious liberty and the developing of friendly international relations and the open door policy in commerce.

5. Dangers to be faced. The communist parties have not been completely exterminated. In various centers in the interior, especially in Hunan and adjacent provinces, disquieting reports come of propaganda and uprisings by the ultra communist groups. Disturbances are to be expected. Time will be needed to unify the country, but today there are more hopeful signs of China finding herself than at any time since the revolution of 1911.

ALEXANDER PAUL.

The Undying Fire

LAST month there was nothing as important as the outcome of the World Series baseball games, but now it is decided and, in St. Louis at least, on the way to being forgotten. Feverish football talk is heard everywhere but within a month the season will be over and the walls of gymnasiums will echo with the cries of basketball rooters. The country is at fever pitch concerning the presidential election. Emotions are tense. The press of the country is flooded with political news. But scarcely will this magazine be in the hands of its readers before that issue will be decided and the country will settle down to normalcy to await the next public event affecting the progress of the world.

During it all the steady, pulsing life of the universe goes on. Momentous events of today in due course assume their proper proportions. Issues come and go, even nations rise and fall, but the heart of mankind continues its relentless beating. The ceaseless struggle of the soul is little affected by changes in the world's machinery. That is the reason religion has lived through the centuries, has weathered every conceivable change in human affairs. Someone has put it concisely in saying, "Religion is the undying fire of human aspirations. Its glare searched the Great Dark long before our little lamps of culture were ever invented. The monstrous shapes and hideous figures that seemed to hover where wild life fought the great dark in those early days of savagery, have been driven back by the steady, even light of modern culture, but out beyond the extent of our craft and knowledge there streams the quenchless glare of religious aspirations. There is no question so valiant, so heroic, so adventurous as religion."

That is why the work of religion must go on, mindful of great issues of the moment, but from the perspective of eternity, more deeply concerned with ultimate issues. That is why Nehemiah, building the wall of Jerusalem, called to his fellow citizens, "I am doing a great work so that I cannot come down." That is why the church in politics today is in an indefensible position. It is tending a fire that will light a brief moment in eternity, while the undying fire committed to its guarding sputters and is threatened with extinction.



This mural painting by George Laurence Nelson is one of three above the entrance to public school 55, the Bronx, New York City. It typifies the inspiration of early training

Anticipating the "Plastic Age"

Is There Any Need for a National Elementary Secretary?

By FLORENCE CARMICHAEL

YES, seriously is there? What is there for her to do that isn't already being done for our children? Cannot local folks do the things for themselves as well or better than such a person could do? Can one person make any headway in trying to serve so many, granted that folk do need her and ask her for help?

These were some of the many questions the writer honestly asked herself before she consented to fill the position of elementary superintendent of the United Christian Missionary Society. In seeking to find answers that satisfied she asked herself a few more. To try to answer them helped considerably to clear her own thinking and to see the work as a whole. It helped also to see what has been done in the past and what remains to be done. I offer them in the hope that they will do the same thing for each of you. In all cases I do not venture to answer, for those questions can only be answered by yourself in light of the conditions in your own local church and in others with which you are familiar.

Does our brotherhood at large realize the strategic importance of children in the entire enterprise of bringing in the Kingdom of God?

In seeking an answer to this, some other questions then faced me, such as: How many adults in our church life know or care particularly what is or is not

taking place in their church school program? How many are willing to leave their classes or if teaching a class, give up some of their students, in order to provide a teacher for children? What proportion of the church's budget is spent in behalf of the children? Is it a fair one? (Wouldn't it be interesting and profitable to check your own church on this point?) What kind of church buildings have been built and are now being built for the different age groups? Who is most often placed in the least desirable quarters—for example, the cold, barren basements—adults or children? Yes, I know some few basements are quite comfortable and attractive, but these, we must admit, are the exceptions and not the rule.

How much, and what kind of room equipment is provided or not provided in the way of chairs, tables, musical instruments and attractive wall pictures? To be really concrete, who is usually asked to keep the old organ that is exceedingly difficult to play and seems to have a bad case of asthma, and which is certain—unless played by an artist—to drown out the voices of little children?

Does our brotherhood have throughout a sound, adequate, unified, comprehensive, religious educational program for children? Are we all perfectly clear as to what we mean by such a question? First, what do

we mean by "Religious Education" and what is our aim?

Our own Walter S. Athearn clearly and briefly states the aim as follows: "To develop intelligent and efficient Christians, consecrated to the extension of God's Kingdom." Then comes the question, how develop them? Putting it simply, we are told it is necessary to reach the whole of life, or to deal with the three classes of psychic activity—knowing, feeling and willing.

We are tending to change this order through our newer curriculums from that of know, feel and do—to do, feel and know. (After all, that is the way by which you and I have learned most things in life.) "The curriculum now begins with experience and seeks to direct and enrich that experience with a view to the adequate control of conduct and the development of Christian personality. It is to be *life-centered*, or *experience-centered*."

Have we a sufficient number of leaders? Do you have in your church? Judging from the places I have been privileged to visit, we have not. The general complaint or excuse is, "We can't do that for we haven't the leaders."

Are the leaders we have, sufficiently trained to plan and conduct this three-fold program in an educational way? What per cent in your own church have taken training? The following statements taken from the *International Journal of Religious Education* are worthy of serious consideration: "To be careless in Christian service is to discredit Christianity." "Moulding character is the hardest of tasks. What right have we to undertake it without skilled fingers?"

Are we providing the proper kind of tools or equipment for these leaders in the way of lessons, class pictures, song books, and other equipment? We do well to remember that we are creating within children impressions that will endure. Then why let anything touch a child that we do not want to become a permanent part of his life? We insist on the very best physically and mentally for our children, and why not spiritually? And yet I am often forced to criticize the type of materials we are thoughtlessly and indifferently putting into our worker's hands. Sometimes there is a real dearth of either good or bad. On the other hand, I am at times, amazed and delighted.

Suppose folk are ready and willing to invest in the best; who is there to guide them in the right choice? May I say here, that after being in the office two weeks, there is a real dearth of either good or bad.

Are we evangelistic? And are we using the correct methods? When a child is born it is neither good nor bad, but has possibilities that may be developed upward or downward. If we begin early to plant good seeds, there will be no room for the bad to grow.

Surely religion does become a more vital part of life when put in at the beginning. As Professor Cope puts it, "When we suddenly convert an older adult, it is something like tying a limb onto the outside of a tree.

It is never a vital part of the tree." Not that we would minimize for one moment the importance of reclamation of any lost soul. But the chief emphasis should be on educational evangelism. It is not a question of needing more educators or evangelists, but rather one of more educational evangelists.

Are the children receiving a regular, adequate amount of missionary education? Have we any assurance that they will grow up with a Christlike attitude toward all nationalities, and the ability to work with and for other peoples of the world to the end that all nations shall know, love, follow and serve the Christ?

Some time ago a standard for missionary education was worked out by a joint committee from both the departments of religious and missionary education. This is an integral and vital part of our program for children.

It is carried into every part of the child's church life, including the primary and junior departments in the Sunday school, junior congregations, Christian Endeavor societies, mission bands, Little Light Bearers, and other groups, and provides instruction and training in all phases of missionary participation, from the presentation of facts, through stories, talks and plays, to the training in systematic giving and other service activities.

WHAT have we done and what are we now doing in stewardship training. All of us realize that thousands of dollars are coming in each year to the United Christian Missionary Society from our church schools, and yet that isn't the best part of the story. For we are not only concerned with the objective side, but the subjective, the giver is even more valuable than the gift. Does the child have his own allowance and is the choice in the use of it left to him or is it decided by the teacher and parent? Is he learning to give systematically, regularly and proportionately? Does he give happily and intelligently? It seems that an earnest attempt is being made in some of our schools to answer these questions by preparing for the four special days of the church school year—Easter, Children's Day, Thanksgiving and Christmas—and also by the constant use of duplex envelopes for every child. But how many more are there, who are failing to do these things!

Is temperance training being given? We might say, yes, where the graded lessons are being used. Some schools are giving it spasmodically during the worship period. Evidently, we need to give even more emphasis to this subject.

Are we going to be content with the amount of religious education which a child can get on Sunday alone, or do we, as a people, desire to extend this time by means of a vacation or week-day church school? It might be interesting to note what has been done this last summer. Miss Josephine Walker, as a result of
(Continued on page 15.)

What's Back of the Sunday School Lessons?

Scanning the Bewildering Process of Sifting Your Lesson Material

By IDA MAY IRVIN

THERE was a time when the making of Sunday school lesson materials was, comparatively speaking, a simple matter. The first step in the process, in those beginning days, was taken by the International Lesson Committee in preparing lesson outlines, including selected Scripture, lesson titles and memory verses. These outlines were released by the International Lesson Committee to the various denominational boards, whose editors in turn prepared a lesson treatment on the outlines according to the more or less prescribed form having come into general use as a heritage of earlier days of the work.

The experience of conscientious workers in their efforts to help little children, together with the beginnings of Teacher Training, created the demand for graded lessons which would more adequately meet the needs of little children. The response to this demand came in the graded lesson outlines released by the International Lesson Committee in

1909. Editors and lesson writers pioneered in the preparation of lesson materials based on these graded outlines. Certain publishers worked together and syndicated the lessons prepared through cooperative effort. Others prepared materials for their own constituency independently. The result of this intensified effort was a great improvement over any materials previously published.

With the advent of graded lessons, came a new day for the teachers as well as for the children in the Sunday school. Lesson materials prepared to appeal to the natural interests of little children and to meet the spiritual needs of growing boys and girls brought the teacher face to face with new problems which in turn

created a desire for help through Teacher Training. This need was quickly met by the department of religious education of the United Christian Missionary Society in its intensive leadership training program, which in turn created a demand for a Teacher Training curriculum.

The promotion of graded lesson materials in itself represents an intensive educational program covering a period of seventeen years. Through experience in the use of the materials, writers and editors have been able to improve them and make them more helpful. Constant revision has taken place. Various publishers

have rewritten the entire series three and four times, bringing them in line with new discoveries and the best educational theory. Each writing has brought more attractive materials for the pupil, better pictures which give to the child the best art in good color prints, better methods of approach and improved lesson plans.

During this period of transition, the department of religious education of the United Society, responsible for field work, and the department of church school literature of the Christian Board of Publication, responsible for the creation of materials, have worked in close cooperation. Miss Hazel A. Lewis, who served for many years as national elementary superintendent, assumed responsibility for experimentation in her field. While still in the service of the department, arrangements were made whereby she assumed the responsibility of rewriting the junior graded lessons. Later she became the elementary editor for the Christian Board of Publication and since that time continuous revisions and experimentation have been carried on under her



Some Juniors at work in the Laboratory School conducted at Lake Geneva, Wisconsin last summer where new lesson material and methods of presentation were tried out

supervision. During this time, Miss Lewis has served as a member of the Committee on Education of the International Council of Religious Education. She has served also as a member of the Elementary group of workers associated with the sub-committee of the International Lesson Committee charged with the responsibility of developing the new lesson courses.

During these many years of intensive study, the point of view has changed from content-centered courses which were adapted to meet the needs of children to pupil-centered courses. The latter type of lesson requires that the problems of children in their everyday experiences must first be discovered in order that such lesson materials as will bring the pupil the information he needs to solve his problems may be selected. This approach makes experimentation with children to discover their common problems the first step. It complicates the procedure and makes rapid work impossible. It means that new courses will not be forthcoming as rapidly as some might wish. Nevertheless, progress is being made through the rewriting and revision of present graded lesson courses, all of which are being done in harmony with the best educational theory as agreed upon by our international leadership and under recent experimentation.

This year, the Christian Board of Publication is releasing a revised edition of Beginners quarterlies, pupil's leaflets, and new picture sets.

The Primary material is being completely rewritten, the first year of which is being released this year. Mrs. M. J. McArdle, who prepared the course at the time of the last revision, is again the writer. Her recent experience as a teacher in standard leadership training schools and as a writer for many publications



Some leaders discussing what happened in the Laboratory School at Lake Geneva

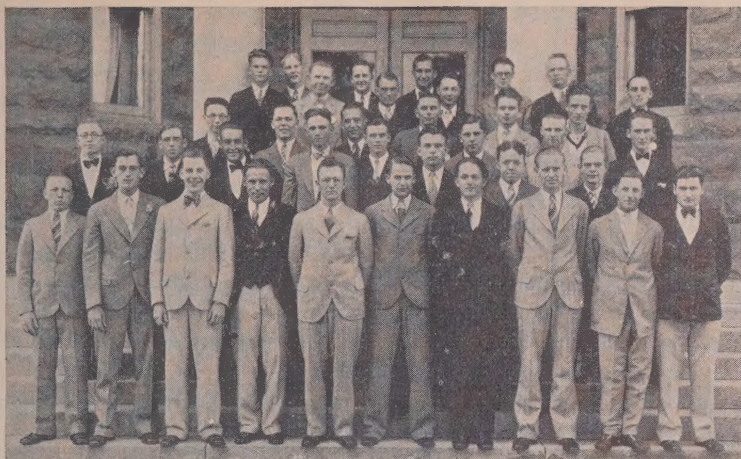
has made her one of the foremost Primary workers in the field. She is conducting experiments with groups of Primary children and teachers, and writing the new lessons out of that experience. She is profiting also by the helpful criticisms of many teachers who have been using the present series.

The first year of the Junior graded lessons is being completely rewritten at the present time. A number of schools are experimenting with it this year. The material will be released for general use October 1, 1929.

Miss Hazel Lewis, Elementary editor of the Christian Board of Publication, has sought the advice and guidance of elementary workers selected from our own constituency. The above revisions and other cooperative undertakings were submitted for criticism and suggestion to that group last January. The most careful study was given to them by the group which consisted of Mrs. E. J. McCallum, Mrs. M. J. McArdle, Jennie C. Taylor, Florence Carmichael, Eva Callarman, and Ida M. Irvin. The members continue their advisory relationship with Miss Lewis as new materials are prepared. Now that Miss Florence Carmichael has been called to the position of national superintendent of Elementary work of the United Christian Missionary Society, she will work in direct cooperation with Miss Lewis in the supervision of experimentation and in the formulation of policies for future work.

In addition to this cooperative lesson revision, the Christian Board of Publication continues its great interest in and active work with the sub-committee on International Curriculum. It looks forward to the fullest use of the new curriculum as rapidly as any part of it becomes available for experimentation or publication.





A type of the young manhood in training in the conferences over the country—the boys of the Sunflower Conference, Kansas, some of whom are from Mr. Cartwright's church

The Fine Art of Leavening

A Pastor Testifies to Its Efficacy

By LIN D. CARTWRIGHT

WE ARE told that one of the last words of Dr. Shelton, before leaving America for Tibet and his martyrdom, was a tribute to the great value of the Young People's Conference movement being promoted by the United Christian Missionary Society. He stated that it was his conviction that our church was doing nothing more important nor as far-reaching as the sponsoring of this unusual work.

Early in the conference movement the Coffeyville, Kansas, Christian Church saw the vision of its possibilities and for the past seven years has had from five to fifteen of its leading young people in one or more summer conferences each year. If you are dealing with young people, seven years is a sufficient time to make at least a beginning of an estimate of the value of a program upon which you have been working.

What has been the effect of the young people's conference program upon the life of one local church which has consistently year after year sent its young leaders into such conferences?

Perhaps the value of the movement to the Coffeyville Church was best expressed by the adult counselor of the young people's department of the church, who also is a very successful teacher in the public schools of the city. A couple of years ago she was asking the church board to include in its budget an item for summer conferences. "Before these young people go away to the conference," she said, "you oftentimes have to keep

reaching out and pulling them in, in order to get them to take responsibility in the work of the church. But I have noted again and again that when they return they are as much interested in the work as I am, or any



A typical conference group—the Crystal Beach, Michigan, Older Young People's Conference

member of the board." To create loyalty is an unusually difficult task in any program of religious education. But the conference movement has done it.

"That's not the conference spirit," is a challenge you will hear again and again among the young people of this church as one takes a little lower standard of ideals than he should. This reminder is usually enough to change the whole atmosphere of the situation toward the higher and best. The spirit of the summer conference came year after year to be the standard of excellence for the local young people's work and even character ideals were found to be gradually approaching the high social standards maintained in the seven short days spent together upon the conference campus. It was very common to hear the young people who had attended the conference for the first time express their own surprise to find so many young people who held to the high ideals of Christian living and only wished that such ideals could become as popular in their own city's social life.

The conference club, composed of those who had at any time been away to conference, has had an unusual influence upon the whole church. At first the club conceived its task largely that of securing funds to send additional delegates to the next summer's session, but as time went on it began to see even a higher mission, one in which the whole church might be the benefactor as well as the young people themselves. One evening the president called a meeting of the club in the pastor's study and there they decided that they would adopt as their aim, to attempt to bring the fine spirit of the young people's conference into the whole life of the Coffeyville Church. They wanted the church to mean to all its membership something of what the summer conference had meant to them.

Where to begin and how were big questions, but the way soon opened up. The morning watch and personal Bible study and devotion had made

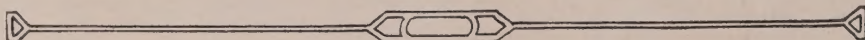
an unusual appeal to the young people at the conference each year, so they decided they would begin there and asked the privilege of promoting a campaign throughout the church and school asking everyone to strive to make it a habit to read a portion of the Bible every day and pray, just as the young people themselves had been taught to do at conference. In a few Sundays the club launched its program with a delightful and effective little play at the evening church service. At the close they distributed bookmarks containing a brief pledge looking toward this purpose. It was later carried throughout the church and the school and before the campaign closed over 500 had signified their intention of making it a habit to read the Bible and pray every day. The spirit of the conference had invaded the local church and made its influence felt in the lives of hundreds of people who had little conception of what the movement really was.

Many of the reactions of the conference upon the young people are intangible but there was one effect which was particularly noticeable. Missions ceased to be something far and distant for they had sat for a week in the presence of some great soul who had lived out on some foreign field and had caught the spirit of the world mission of the church. They studied the world's problems in the light of the solution embodied in living in Jesus' way. Last winter when a group of these young people met each week in a little study group about the luncheon table with their pastor, he was no little impressed by the breadth of view which they possessed and withal with what seriousness of purpose they were

ready to dedicate their lives to the call to go forth to help make the world a livable place for the generations to come. The young people of the Coffeyville Church are awake to the needs of the new world about them and are giving evidence of serious purpose. Surely the church owes much to the conference program which makes this changed atmosphere possible.



The closing Friendship Circle at the Negro Young People's Conference, Edwards, Mississippi



"My, How the Child Has Grown!"

New Plans for Summer Conferences Introduce Fundamental Changes

By ROY G. ROSS

Young People's Superintendent United Christian Missionary Society



Roy Ross — ready for conference

THE path of any project which has proved successful and has been well received is fraught with danger—the danger that words of approval and appreciation may lead to self-satisfaction and on to inactivity and stagnation.

Realizing this, those who have been following the phenomenal growth and progress of the young people's summer conference movement are constantly on the alert for new ideas for future development. The summer conference movement has grown in eight years from a meager beginning to one of the most potent agencies in our brotherhood for the training of our young

people and the renewing of their loyalty to the Master and his teachings. And now as the movement continues to make rapid strides in the number of young people enrolled and the extent of territory covered, comparative progress must continue also in the rounding out of such a program as will give a maximum of enrichment to the lives of the young people and service to the local churches who are sending their youth.

To this end it was decided about a year ago that extensive experimentation should be carried on this past summer in order that the best possible type of program might be evolved. The results of this experimentation have now been gathered together, and are proving the solution of many knotty problems.

One fundamental change that has grown out of the experience of the past and the summer of experimentation is that of a new curriculum which will take into account the different capacities and characteristics of age levels and which will be built around aims appropriate to the needs of these age groups. Three types of conferences are proposed: Preparatory or High School Conferences, for those from 15-17 years of age; Older Young People's Conferences, for those from 18-23 years; Graduate Leadership Conferences, for those who desire to continue their training in specialization.

The first conference would have as its aims personal enrichment, the discovery of leadership capacity and the giving of orientation to the student. In the realization of these aims, the student would be enabled to see something of the possible fields of service which are

available and the type of training needed in order to render service in any particular field.

The aim of the Older Young People's Conference would be specifically leadership training, conceived in the broader sense of the term. Some of the courses would be chosen from the Standard Leadership Training curriculum, while others would emphasize personal enrichment and are courses which, while quite different and apart from intensive methods courses, are equally important in the training of effective leadership for the local church.

THE Graduate Training Conference is planned in response to a long felt need. For several years pastors and laymen have been asking for some avenue of training whereby they could come together as adults and get something of the same type of training as is being provided for young people through the summer conferences. The criticism has been levelled often at the conferences that the students come home with new ideas and plans which they cannot put into effective practice because they need adult guidance and the adults of their churches do not, oftentimes, have opportunity for such touch with the plans and programs as will enable them to understand the aim and method involved.

Now that an increasing number of young people are graduating from the four year conference course, many requests are coming also for some plan whereby they can continue a type of training which they have found vastly worth while and which they have been compelled to relinquish. Experimentation was undertaken last summer to the end of solving this problem by introducing graduate courses in the conference. This has not proved satisfactory, however, for older students, remaining in conference after the regular period, pre-empt for younger students the possibility of training through actual leadership in the conference.

A third problem also will be solved by this conference. As the number of conferences increase (this year ten new ones were added) it becomes increasingly apparent that if five or six hundred faculty members are to be gathered together every summer for conference leadership, some agency must be provided whereby such of these faculty members as need the training can obtain some instructions in the task which they are willing to undertake in behalf of youth.

In the light of these facts, it has been determined to set up a graduate conference whereby these several

needs can be met. As plans for such a conference have been gradually maturing, it has grown apparent that, while we are caring for these three groups just named, courses might also be introduced which would help train teachers of local training classes and deans of Standard Leadership Training schools and other local leaders desiring the equivalent of young people's conference training.

This type of conference would differ from the former adult training school in that it will have the popular summer conference program and set-up, the object being not merely to give courses of study but to demonstrate the type of program and activity through the conference itself. These conference projects will include worship, recreation, dramatics, story-telling and other features.

In addition to this vastly improved set of courses, the whole conference program will be permeated with a more definite spirit of personal enrichment, giving to the gatherings the atmosphere of a spiritual retreat as

well as that of a training ground for leadership methods. The vesper services will be made richer inspirationally and deeper devotionally than they have in the past. A Christian theme and a Christian tradition will supersede as an organizational plan the Indian tribal groups.

The response of our young people to the summer conference movement has been amazing, especially to those who thought young people were no longer interested in the more serious things of life. The youth of our brotherhood have accepted the challenge which has been given to them. They have responded in a remarkable way to the Jesus way of life. They have availed themselves of the opportunity and are asking the privilege of further enrichment and training. With such a response on the part of our youth we cannot afford to do otherwise than move forward in the providing of a still richer program of training such as promises to bring a renewed loyalty and zeal into the program of the local church.

The Prodigal Father

A Twentieth Century Parable

Reprinted by courtesy of the "Northwestern Christian Advocate"

WE HAVE heard much about the parable of the prodigal son. In this day when we are hearing much about the criminality of boys, it is well to give heed to the parable of the prodigal father. Here it is:

A certain man had two sons; and the younger of them said to his father, "Father, give me the portion of thy time, and thy attention, and thy companionship, and thy counsel which falleth to me."

And he divided unto him his living in that he paid the boy's bills, and sent him to a select preparatory school, and to dancing school, and to college, and tried to believe that he was doing his full duty by the boy.

And not many days after the father gathered all his interests and aspirations and ambitions, and took his journey into a far country, into a land of stocks and bonds and securities and other things which do not interest a boy; and there he wasted his precious opportunity of being a chum to his own son.

And when he had spent the very best of his life, but had failed to find satisfaction, there arose a mighty famine in his heart; and he began to be in want of sympathy and real companionship.

And he went and joined himself to one of the clubs of that country; and they elected him chairman of the house committee and president of the club and sent him to Congress. And he fain would have satisfied himself with the husks that other men did

eat, and no man gave unto him any real friendship.

But when he came to himself he said, "How many men of my acquaintance have boys whom they understand and who understand them, who talk about their boys and associate with their boys and seem perfectly happy in the comradeship of their sons, and I perish here with heart hunger! I will arise and go to my son, and will say unto him, 'Son, I have sinned against heaven and in thy sight; I am no more worthy to be called thy father; make me as one of thy acquaintances.'"

AND he arose and came to his son. But while he was yet afar off, his son saw him and was moved with astonishment, and instead of running and falling on his neck, he drew back and was ill at ease. And the father said unto him, "Son, I have sinned against heaven, and in thy sight; I am no more worthy to be called thy father. Forgive me now and let me be your friend."

But the son said, "Not so. I wish it were possible, but it is too late. There was a time when I wanted to know things, when I wanted companionship and counsel, but you were too busy. I got the information, and I got the companionship; but I got the wrong kind, and now, alas, I am wrecked, in soul and in body, and there is nothing you can do for me. It is too late, too late, too late."



It looks like the main part of the church, doesn't it? In some respects it is; it's the religious education plant which the members of First Church, Birmingham, considered of such primary importance that they erected it as the first unit of their new church

Tangible Tools for an Intangible Trade

How the First Church at Birmingham Supplies Them

By MAUDE HARDY ARNOLD

IN ANY art or vocation, the more skilled the workman, the more careful he is that his tools are the best. For the result of one's labor depends largely upon the equipment with which he works.

These facts were well in mind when the First Christian Church of Birmingham, Alabama, planned its religious education plant. A spacious office with all modern equipment and conveniences for the director of this work, was placed next to the pastor's office. Each department has an office, containing a desk, a cabinet or chest of drawers for supplies, and other minor necessary pieces of furniture. Each department has an auditorium for general assembly, which is equipped with a piano, a good blackboard and regular assembly chairs. On the backs of these chairs are pockets which hold the song books furnished by the Sunday school. Around this auditorium are built the individual classrooms. Each classroom is furnished with a table, chairs and a blackboard; there is a double-door compartment to each classroom so that the secretary of the department may deposit literature and secure reports without disturbing the class while in session. This, in brief, was the general equipment of the Sunday school when the building was finished. But in order to get a conception of the material with which the officers and teachers of this Sunday school

work, come with me for an imaginary visit to this building.

First we will go into the Cradle Roll department, where the aim is to make the young child a part of the Sunday school and thereby enlist the interest of the parents and deepen their sense of responsibility for his spiritual upbringing. Here you will be impressed with the pretty, simple pictures around the walls, the little white bed, the rows of little white chairs, and the many, many toys used by the teachers to make an appeal to the young child. Here children as young as six months are left on Sunday mornings while their mothers are permitted the privilege of attending their own classes. Some of these babies are kept here during the church hour too, and cared for by experienced persons.

From the Cradle Roll department, we go into the Beginners room. Here we find a piano, bird cages, fish bowls and blooming plants, for this is the department in which the major aim is to awaken the feelings of love and trust between the little ones and their heavenly Father.

You will see rows of pictures around the lower wall, each of which has been used in developing some truth at a Sunday morning lesson. Consequently these pictures are changed from time to time. The cabinets

hold the many supplies needed for the children to work with, such as crayons, paste, scissors, etc., for children at this age must apply newly learned knowledge in order to retain it. You will find pasted in their notebooks small copies of the pictures just seen around the wall. Over here in the corner we see a cabinet containing birds' nests, cocoons, shells, and any objects for nature study which the teachers have been able to secure. On this last shelf we see the stacks of lesson papers and cards which the children take home with them.

Next we go into the Primary department, and find ourselves in a cheerful, well arranged auditorium. At one glance we see rows of little chairs, the superintendent's desk, an upright piano, a blackboard, a banner for the "Banner Class," and cabinets for supplies. These cabinets contain practically the same supplies which we found in the Beginners department. We notice on the wall such pictures as "The Sistine Madonna" and "The Holy Family," as it is here we wish to develop a love of home, family life, and to cultivate habits of obedience to parents, teachers and God. Let us peep into one of the classrooms joining this auditorium. See the crisp curtains, the nice blackboard, the little table with the chairs arranged around it ready for work. We notice a great many pictures of children of other races around the walls of these classrooms, for it is in this department that the little folks



In contrast to the old-time basement classroom, the Birmingham church puts its Cradle Roll department in the cheeriest part of the building

get their first real lessons about their little brothers and sisters in other lands, and thus develop a missionary spirit.

As we go into the Junior department, let us step aside into the superintendent's office. Here we see a desk, on it such materials as enrollment cards, report blanks for the Sunday morning reports, absentee cards to be used by the teachers in keeping up with the students; *WORLD CALL*, *Kings Builders*, and other magazines which are helpful in planning programs for Juniors. In the drawers of the cabinet we find literature and roll maps to be used by the classes at the lesson period. On top of the cabinet we see two neat stacks of story papers, *Boy Life* and *Girl Life*, which are given out each Sunday at the close of the session. In one corner of the office we see a standing chart of maps, in another corner we see the American flag and the Christian flag to be used on certain occasions, as the Junior period is the time of hero worship, and

through his love for the courageous we develop in him a desire for God's control and direction in his life.

As we come into the auditorium we see the desk, piano and assembly chairs, and we notice on the walls several carefully selected, well-framed pictures, each bearing a special message. The large one over the piano shows the boy Jesus in the temple. This picture was unveiled with appropriate exercises in honor of a



The Beginners room—with the pictures hung low enough on the walls to be studied

large group of Juniors who came into the church last Easter, thus saying "I must be about my Father's business." You see there the Junior motto, framed, hanging upon the wall, "Be ye doers of the Word, not hearers only." We shall hurry by the classrooms, as they are equipped very much like those in the Primary department, except that the pictures are of Bible heroes and events.

In the Intermediate-Senior department everything centers around developing a deeper love for the Christ and a sense of worship. You will notice several pages of sheet music lying about as this department boasts the best orchestra in Sunday school.

The most attractive classrooms are found in the Young People's department, where an enthusiastic group of young men and women do everything they can to beautify them. See the pretty desks, mirrors, candlesticks, and see the whole north wall of one classroom frescoed with a Bible scene, done by one of our young men. These young people have a good library too, and reading books of a religious nature is encouraged by their leaders, as it is here that we try to ally them with all the religious and social movements of the day, and lay the foundation of a strong practical faith with which to meet their every day problems.

Next, we will go into the Teachers' Training room where we see books of Psychology, Pedagogy, Art of Teaching, all pertaining to religious education, for it is here that the workers in the Sunday school get a four year course in methods of teaching.

Your visit will be concluded by some time spent in the Young Matron's classroom, two adult classrooms for women, the Brotherhood classroom, and the Bible classroom, the latter being composed of the oldest men and women of the church.

We are adding to this equipment from time to time, as conditions demand it, and we hope by so doing that our Sunday school environment will be so pleasant that every member, young and old, can cheerfully say with the Psalmist, "I was glad when they said unto me, Let us go into the house of the Lord."

Anticipating the "Plastic Age"

(Continued from page 6.)

her splendid work for such schools last year, reports sixty-nine schools held in fifteen different states. We find forty-four of them were held independently and twenty-four interdenominationally. There was an enrollment of 5,144 students. Out of this number, 211 were non-Protestant, and 410 non-church members. It is interesting to note that 254 workers were paid for their services and 492 rendered voluntary service.

In summing up, I find many of my answers to these vital questions have been negative. I wonder if yours haven't also. If so, perhaps the picture looks dark and discouraging. On the other hand many, many of them, I have been able to answer positively. Each time I have offered a prayer of thanks for the many

advances we, as a brotherhood, have made—say in the last 15 years—in favor of our children. We have cause to rejoice and be optimistic. On the whole, we have been and are an educational folk, and are increasingly putting the "child in the midst."

A Confession and Two Suggestions

SINCE WORLD CALL is published only as a medium of service, a channel of information on missions, benevolence and education; and since it has no ends of its own to serve, but is wholly consecrated to the purpose that brought it into being: its pages should have been used more fully and frequently to help its readers to multiply its usefulness by extending its circulation.

Just ahead is WORLD CALL Week, November 11 to 18. The delightful pageants and playlets prepared to introduce that week have proved happily effective wherever they have been used. They serve both to introduce the magazine and its many attractive features and also to magnify the work in behalf of which it is published. No congregation should be denied the privilege of witnessing one of these presentations.

Some subscriptions to the magazine will come after such an evening with WORLD CALL, without further effort. Others can be secured by a mere telephone call. Most people, however, need to have a personal call from one who has found the magazine indispensable in his own Christian life, and who can show page by page the many sorts of information in photograph and article which WORLD CALL carries month by month. Nine out of ten church members will respond to such a demonstration of value. And how else can any reader of the magazine do so much good so easily? And now is the time to act.

The Potter

BY MARGARET E. SANGSTER

Not with the heavy weight of prying fingers,

That try to shape a soul to vague desire,
But with a tenderness that grows and lingers,

Although it passes through a thousand fires.
So should we mould the lives of children, feeling

A sympathy in all for which they strive,
Guiding their thoughts, perhaps, but never stealing
The vital spark that love should keep alive.

Not with the heavy weight of minds grown older,

Than those that we are trying hard to know;
But with real reverence—should we be bolder,

Than one who helps a lifeless vase to grow?
The potter's hands bring fragile things, unbroken,

Into a world of chaos. . . . We in turn
Are touching unformed lives—and by this token

We, who would leave them whole, have much to learn.

Bargains In Leadership Training

Does Your Church Have Annual Spasms?

By HARRY C. MUNRO

DOES your church school hunt its leaders at the bargain counter or does it have a regular method of developing them out of its wealth of raw material? So many churches depend either upon "lucky finds" or bargain counter methods in securing church school workers, that leadership training is rarely considered as a regular and continuous part of the church school curriculum.

This is due in part to the way in which leadership training has been provided and administered. It is due far more largely to a general lack of appreciation for the basic place which a skilled leadership occupies in the total Christian program. Wherever the fault lies, the local church will remain impotent and indolent with respect to its major responsibilities until it provides itself with a skilled and intelligent leadership for each age group. Few churches have made more than a respectable beginning in this direction.

"The Big Five-Day Sale"

Most business houses conduct periodical spasms of business promotion in the form of bargain sales. These are featured by sensational "leaders" of attractive value, but are actually used as the means of cleaning out a surplus of inferior left-overs. The scrambling bargain hunter gets a thrill out of the hectic struggles of the big sale that the regular conduct of business never gives.

Unfortunately some churches and communities have become accustomed to making of leadership training an annual "big five-day sale"—one glorious spasm, and it's all over for another year. The faculty must be made up of national celebrities with at least one headliner. The "goods" in the form of courses must be displayed in attractive assortments to meet current whims. The "prices" in the form of required work must guarantee rare credit bargains. Attractive entertainment features must be provided which will draw

a crowd. Such a set up, vigorously advertised, promises "success."

The intensive one-week leadership school has performed a great service. It has made available locally, skilled leadership otherwise impossible. It has inspired local leaders as no other type of program could. It has started many in training who never would have been reached by anything less spectacular.

But wherever it has not resulted in a continuous, through-the-year program, it has failed. Wherever it has pauperized the local church, causing it to look for some one to come in from the outside and train its leaders, it has failed. Wherever it has made students dissatisfied with patient, persistent efforts to develop an indigenous local church training program, it has failed. Wherever it has become a substitute for an adequate training program rather than merely a stimulus and supplement thereto, it has failed.

We still need the "big five-day leadership training sale," for leadership training needs to be "sold." But the more we depend upon it, the less healthy are the indications of a regular, consistent, normal training program as an integral part of the regular curriculum. There is at least one leadership training executive unwilling any longer to accredit

intensive schools unless they are used specifically for the purpose of getting under way a continuous training program.

"Hand-Me-Downs"

Bargains in "ready-mades" characterize leadership training. The intensive school brings in the "expert" with no opportunity whatever to master the local situation and its peculiar needs. In his class will be representatives from several churches each with its own peculiar needs and problems. Five double sessions provide no adequate opportunity to study even one



—Poster prepared by Charles Darsie.

situation. He has little choice but to cram his students with theory. The course is over, the credit awarded, and the "expert" gone, before even one Sunday gives opportunity for the testing of theory, and the further counsel demanded by this redirected experience. Unfortunately, local needs and situations are about as variable as the human family itself. "Hand-me-downs" often mean misfits.

It is difficult to identify leadership training with real skill achievement instead of with certain textbooks. The "prescribed text" must be mastered whether it results in intelligence and skill or in mental indigestion. The ability of the student to do even one piece of creative work, to carry out one successful leadership activity, or even to make a series of discriminating choices might be more valuable than to reproduce from memory textbook outlines, but both the text and the type of test generally used deny it.

"Bargain Prices"

The cost of its fuel, of its janitor service, of its Sunday school literature, and of its music and preaching is borne uncomplainingly at market prices by most any self-respecting church. There is no disposition, except in the case of a mission church, to look to a national board or missionary society to bear these expenses. But when it comes to the expense of leadership training, the average church is either out for bargains or, shamelessly, for sheer charity.

Willing to pay all its other bills, many a church wants its national training office, either entirely free or at a very nominal fee, to send in skilled instructors, to furnish supervision, to grade manuscripts, to operate a credit system, and to furnish at least bargain prices in textbooks. Just why so fundamental a necessity as leadership training should always be sought on the bargain counter, while such luxuries as fine music, eloquent preaching, and upholstered pews come at fancy prices, is not clear. Perhaps it is simply a matter of wrong education or the establishment of unfortunate precedents. A sound, worthy program of leadership training is worth a fair market price to any self-supporting church. In all fairness to childhood and youth and to Him whose ministry was itself a

program of leadership training, it is a question what other item in the regular church budget has a right to prior or greater consideration.

The service of our leadership training office, unfortunately, is carried upon an extremely meager budget.

An increase in three years of 440 per cent in the number of credits issued indicates the tremendous problem of growth in responsibility which we face. We are meeting this frankly by charging for a part of the cost of the service rendered. We believe that the principle is sound and trust that the time will come

when leadership training will be a self-supporting, self-respecting program, no longer upon the bargain counter, but legitimately in the budget of every church.

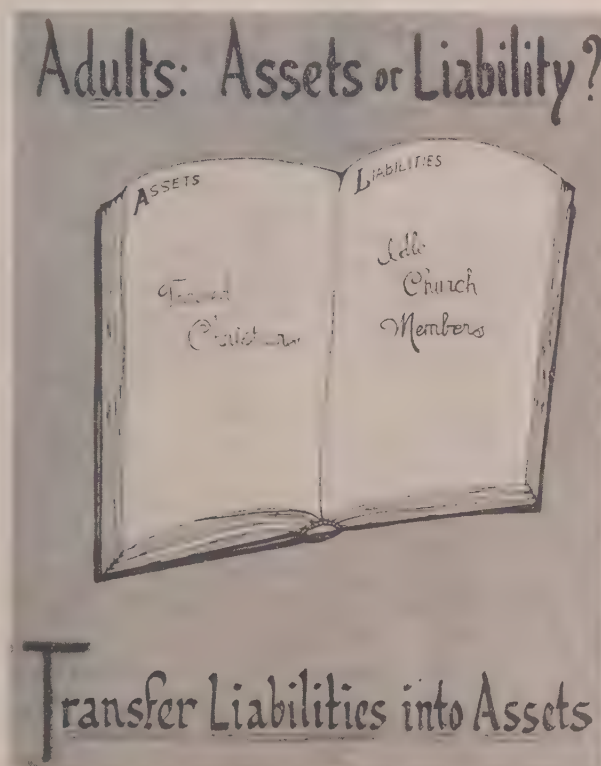
An Indigenous Program

While intensive Standard Leadership Schools will be continued and vigorously promoted where special needs exist, it is the policy of our training program to become indigenous as rapidly and as widely as possible.

There will be no lowering of the standards as to quality of work. Quite the reverse, since experience proves that increasing thoroughness alone will develop the skill and intelligence demanded. But there will be greater flexibility. A wider variety of textbooks will be avail-

able, and those of a higher quality. One or two pieces of creative work will be suggested as a substitute for the standardized final examination. Local class leaders will be given a much larger place of responsibility and initiative. Specialization courses will be available only under accredited leaders and correspondence courses will be developed to aid local leaders in becoming accredited.

In other words as rapidly as the department of religious education can develop in the local church and community a leadership qualified to conduct an indigenous training program without sacrificing the standards of work which have been developed through the years, we will gladly limit our service to the administration of the record and credit system, leaving the local church free and responsible for its own leadership training program.



—Poster prepared by Charles Darsie.

A Continuous Program

This makes possible in any church, willing to make the effort, a continuous leadership training program as an integral part of its regular church school curriculum. The Sunday morning school session should always include a class of carefully selected prospective leaders who are engaged in training studies and activities under the highest type of leadership available. Leaders already in service should meet in groups for training regularly some evening or at the vesper hour Sunday. Summer conferences and leadership schools, cooperative training schools, correspondence courses, supervised reading, and practice or apprentice teaching should all be used as means of developing adequate training opportunities. The whole program should be conducted as a department of the church school under a qualified superintendent.

As soon as our churches stop scrambling at the bargain counter for fictitious values in leadership training and settle down to the development of a continuous, honest, self-supporting, self-respecting training program, we will begin to realize more of the possible fruitage of church school work. When we are willing to pay the price of church school leadership for youth as we do that of preaching, music and evangelism for adults, we will find our investments in the latter paying far larger dividends.

New bulletins to be secured from the Leadership Training office, Missions Building, Indianapolis, give information about the new plans and policies about to be launched.

By Uncle Henry of Collier's

By Permission of "Collier's National Weekly"

COMPETENT authorities all agree that the Goddess of Liberty is sufferin' from a bad case of fallen arches, an' about the only thing that can possibly help her is the return of the brass foot rail. Our very sovereignty is at stake, for if we are to stand firm

in the faith that Americans must never bend the knee to any foreign power, then we've got to have the privilege of bendin' the elbow. One hundred per cent rigidity isn't natural.

Don't look at me like that, 'Lonzo. I'm jes' as good a prohibitionist as anybody, which isn't sayin' much, but what's the use of tryin' to buck *facts*? When fanatical dry centers like Milwaukee, St. Louis, New York an' Chicago all come forward with the mournful admission that the Volstead Act is a crime an' a failure, there isn't anything to do but throw up both hands.

An' if I had any doubts left in what I laughin'ly call my mind, they would be swept away by the despairin' admissions of such great temperance leaders as Nicholas Murray Butler, George Brennan, the Pabsts, the Schlitzes an' Al Smith. In voices so broken by grief as to be scarce higher than a calliope, they have been forced to declare their deliberate opinion that the Eighteenth Amendment is an awful weakness in an otherwise strong Constitution.

* * * *

Of course I'm sorry to see the failure of a great experiment, my dear 'Lonzo, but I'm not as down-hearted as I might be. The world was beginnin' to look on us as a race of gross materialists, thinkin' of nothin' but prosperity. Well, when we kick over the Volstead Act, it'll show people that prosperity is the very least of our concerns, an' once more we'll stand before the nations of earth as a citizenry ready an' willin' to answer any call of the spirit, with or without chemical analysis.

* * * *

Even with saloons on every corner, an' sometimes four or five in the middle of the block, it was hard for 'em to take care of drinkers in the old days. Many's the time I've seen men sleep on the floor all night, so they wouldn't lose their places in the line.

Prayer

By Mary Cochnower

O GOD, today
I cannot pray.
I cannot say,
"Our Father—"

I do not need a greater prayer;
I need a greater soul.

O God, another day
I'll pray,
"Our Father—"

Let's Wipe Out Spiritual Illiteracy!

A Lesson from the Royal Tough Guys

By JOSEPHINE JACOBS

Director Religious Education, University Christian Church, Seattle, Washington

THE "Royal Tough Guys" were the terror of South Boston. In a district of crime, squalor, and all immorality, this gang of teen-age boys was generally recognized to be the most flagrant violators of law and order. With plenty of youthful energy, a natural love for the daring, and no knowledge of fear, the "Royal Tough Guys" were the acknowledged monarchs of the South End.

One day the Royal Tough Guys came to a young man who was doing settlement work in South Boston and asked him if he would teach them Boy Scout "handicraft" work.

"We don't want to be no Boy Scouts troop!" the leader of the gang said, sneeringly, "and we don't want none of that goody, goody stuff, either, see? We want to learn how to tie all those kinds of knots, how to build fires without matches, and the rest of the stuff you teach the sissies—swimmin', too. But remember, we're no 'scouts'—we're the Royal Tough Guys!"

The young religious education student consented to the arrangement, with mental reservations. First of all, he set about to win the confidence of the boys. Before long they decided he was a "regular guy." Twice a week he met with the gang and taught them all they had asked for—and more! In his dealings with the boys he endeavored to bring out the principles of fair play, good sportsmanship and bravery. He fell into a discussion with the gang one day on the subject of courage. It seemed that both he and the boys believed in being courageous and daring, but that they had a different understanding of the use to be made of such qualities. The boys thought that being courageous was to do 'most anything, and not be afraid of the cops. The young man seemed to think that a really courageous boy would never take advantage of, or injure one weaker than himself, that there was no bravery in so doing, only cowardice. The Royal Tough Guys had never thought of anything like that before, but it did seem right!

About six months after the gang of ruffians had come under the influence of a Christian educator the great Boston police strike of a few years ago occurred. There were no police on duty in Boston, not even in South Boston! Everyone expected that the reign of crime and terror in the South End would be without parallel in the history of the city—but it wasn't.

The Royal Tough Guys met with their new leader the day the strike began. "Say," said the fellow who had been the spokesman for the group six months before, "what's going to happen down here with all the 'bulls' off the beats? This will be one hell of a hole!

We guys used ter run this place and we can do it again! Come on, all you Royal Tough Guys, we're rulin' South Boston 'till this police strike's over. We're keepin' order in South Boston, police or no police."

Throughout the strike the Royal Tough Guys ruled the South End, prevented a single disorder, protected life and property. Why? Because six months before a Christian educator had begun the religious education of a gang of spiritual illiterates.

Such a group of boys as the Royal Tough Guys are not "born bad" but they are born into a society that does not teach them to be good. Immorality may result either from bad teaching or no teaching at all, and either produces spiritual illiterates. As a *state* America has made her people educated mentally. Now, as a *church*, it is America's task to educate her people spiritually.

ACCORDING to the figures of Dr. Walter S. Athearn, Dean of the School of Religious Education and Social Service in Boston University, seven out of ten of the children of America, under 25 years of age, are receiving no religious education—are not enrolled under any agency, Jewish, Catholic or Protestant, for spiritual and moral training! And yet this rising generation needs religious education more than any preceding generation. Never before were there as many suggestions for vice and immorality presented to children and young people as there are today through billboards, newspapers, magazines, books and moving pictures. These factors tend to show to the rising generation their potentialities for vice and immorality. This generation needs more moral and religious "antidotes" than any previous generation has needed because of these very facts.

A famous and "successful" moving picture producer once stated that his recipe for every picture he turned out was to have in the production a woman so overdressed as to appeal to the vanity of women and so underdressed as to appeal to the passions of men. And 13,000,000 moving picture admissions are sold every week to American children under 13 years of age!

The public schools have made young people mentally alert but the churches are letting millions of young people go out into the world spiritual illiterates.

What is the church's responsibility? First, to give to the children of America the concept of a personal and an ethical God. Having a belief in a personal and

ethical God they will also have the concept of stewardship and brotherhood.

Secondly, the church can give to the childhood of a democracy a universal, perfect person as the standard and goal of all moral and ethical behavior. The Christian church offers this universal, perfect personality in Jesus, the Christ. It should be the endeavor of the churches to teach the children of Christ so perfectly that the Christian child, growing to manhood or womanhood, will ask himself two questions: "Is the proposed act in harmony with God's world program? And will this act tend to lift me closer to the personality of Christ?"

Religious education is essential to the complete education of every individual. It is necessary not only as the prevention of a life of waywardness but, of even

more importance, it is necessary because it helps to make possible a life of highest usefulness. Furthermore, the church depends today upon religious education, as one of the most important factors guaranteeing its perpetuity.

The churches of our brotherhood have long been noted for their strong evangelical note. Evangelism has been of the greatest concern, and rightly so. Evangelism must always be a vital part of the program of Christian churches, everywhere. But is it not time that, alongside evangelism, there be set up adequate methods of religious education in the church? By evangelism the church seeks to rebuild and restore. By religious education the church will build strongly, firmly, and rightly from the beginning and preserve that which it builds—for the benefit of society, the state, the church, and for the Kingdom of God.

Another Contribution from Missouri



"I would rather give my life to the social application of Christianity than anything else in the world"

JAMES A. CRAIN of Nevada, Missouri, has accepted the call of the Board of Temperance and Social Welfare to join its secretarial staff. He will have charge of promotion, do special work with young people's groups, cultivate the social gospel among the churches of the Disciples of Christ and make a specialty of church and community programs.

Professor Alva W. Taylor, while teaching in Vanderbilt University, Nashville, will continue to edit *Social Trends*, do literary work for the Board and continue to represent it in interdenominational relationships.

Mr. Crain was born in Houston, Texas, and is a graduate of Texas Christian University. He served as an instructor in his Alma Mater after graduation and had just been called to the presidency of Carr-Burdette college when the war broke out. He was one of the first chaplains appointed and became adjutant of the chaplains' school at Camp Taylor. Later he joined his regiment in France and saw active service in the field.

Excellent preparation for his new work with the Board of Temperance and Social Welfare was enjoyed by the new secretary through several years work with city church councils. First at Norfolk, Virginia, and then at Omaha, Nebraska, he did fine work in this interdenominational capacity, receiving a wide experience in his new specialty of church and community relations, as well as in the arts of organization and promotion. In between these tasks, as well as after

his army experience, he held successful pastorates. It is with utmost regret that the fine church at Nevada surrenders him to this larger task.

Mr. Crain is vigorous in both mind and body and takes up this new work because "I would rather give my life to the social application of Christianity than to do anything else in the world." The Board of Temperance and Social Welfare has, after several years of ardent labor, built up its resources to a point where this enlargement becomes possible. It has played its full part in the cooperative work for social service through the Federal Council of Churches and other agencies. Its one great need has been a secretary who could give his time actively to our own churches. It feels that in Mr. Crain it has found the right man for this task and looks to the future with confidence and enthusiasm.

In Church

BY VIVA IRENE BLAGG

I was glad this morning
As I took my place—
Flowers on the altar
In a silver vase.

They, too, have known struggles,
Through resisting sod.
'Tis meet that they should lift
My prayers up to God!

The organ bids me rest;
The flowers bid me wait
Until God's chosen hour—
Heart soothing for heartache.

Ah, they have been with God—
Have looked into his face!
I was glad—this morning,
In that holy place.



—P and A. Photos.

This war memorial painting by Gilbert White will be placed on the grand staircase of the Capitol in Oklahoma City

1918-1928—The Passing of a Decade

Does It Augur Doom Or Dawn?

By WILLIAM C. POOLE

President of the World's Sunday School Association

IT IS still tragically true that purple patches of rhetoric cannot stop the running sores of humanity! Ten years have passed since the Armistice was signed. Ten strangely chequered years. No decade in the last thousand years has been so portentous as this one just closing. Part of it swung to the zenith of zeal in humanitarian activity. Part of it retreated to the nadir of nothingness in altruistic effort. At times it spoke a language which filled men's souls with exuberant gladness, again its studied silence filled men's souls with revolting madness. There has been an obvious reluctance during these years to admit that the causes of the world debacle were preventable. And because there has been little confession, there has been little penitence, not only so but the process of rationalizing the grim ghastly business of war as an ex-post facto task has been developed to a stage of diabolic ingenuity. But amid the darkness a gleam—a growing gleam—is discernible. It is

significant that the decade which began with the thunderous accent of war should end with the tranquilizing notes of peace. The "Kellogg Plan" subscribed to by fifteen nations and signed with impressive solemnity by the participants in Paris on August 25 marks a new stage in the outlawry of war. Whatever legitimate criticism may be levelled against this plan it merits our whole-hearted support, and the unanimity of opinion secured by these signatures augurs well for the coming days. No ideal has so persistently haunted humanity as that of a warless world. The very splendour and daring of the vision has recruited some adventurous spirits in every day. Today the protest against war as a legalized institution has assumed the magnitude of a great Christian conviction. War must be outlawed. This generation must accept the commission to be a generation of peacemakers. A cross on a hill-top may seem less inviting than a place in the sun but it is the way of peace. A thornless world is a world

of thornless men and women. A warless world is a world of tranquilizing personalities purged of the virus of hate. The delirious unhappiness of the world with its brooding madness of fear and its mania for collective suicide has invested the words of Jesus with a new and beautiful meaning, "Blessed are the peacemakers for they shall rank as Sons of God."

THE world is tired of general verbiage and vague benevolence. Insipid amiability is not peacemaking. Peacemaking is a personal, positive program. When Jesus began his ministry he uttered one great cry, "Repent, for the Kingdom is at hand." The word means change your mind—not a change in organization or formulae or ritual, but a change of mind. The one primal need of our bewildered world is a change of mind. But men say you cannot change human nature. The fact is human nature is the only thing you can change. We cannot change the laws of the physical world. The force of gravitation, the ebb and flow of the tides, the procession of the seasons, the stars in their courses, the atoms in their attractions and repulsions are beyond our power to change. But the loves and hates and purposes of men can be, have been, must be changed.

World-peace secured on a basis of righteousness and justice is a practical Christian program. It was in truth Christ's legacy to the world. In the plan of God Christ was cast for the rôle of world-leader. "To

his kingdom there shall be no frontiers." One is not unmindful of the brutalities of the economic conflict, the disillusioning realities of international relations, the monstrous avarice of nations, and the arrogance of races. Much of human society is still organized on a war basis, but there is a growing sensitiveness as to the wrongness of it all. In days gone by it was accepted as inevitable, something lying beyond the program of evangelization. Today on every hand men are inquiring as to the competency of the Prince of Peace to dominate the world. All are coming to see that the final test of Christianity is the character of its personal relationship. The pressing need of the hour is for unfettered minds. We suggest a new slogan, "Join the Thinking Club." We cannot administer a post-war world with a pre-war mind. Internationalism is not an incubus. Our intelligent understanding of it is not gravitation into foreign entanglements. We must emancipate the international spirit. We must look for a release of moral and spiritual energy consequent upon our espousal of the international outlook. We must see our sublime hopes of world amity and cooperation grounded in the moral structure of the universe and go on courageously working until appropriate forms of international law enshrine and embody these superb achievements.

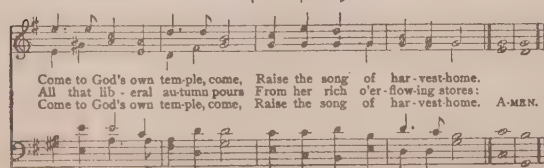
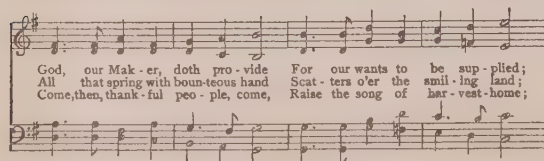
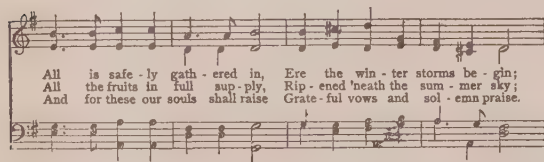
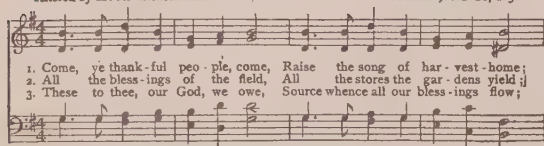
Teachers and workers in the Church school, God is counting on you as never before in this high hour of human destiny. You dare not fail Him!

Come, Ye Thankful People, Come

(ST. GEORGE'S, WINDSOR. 7, 7, 7, D.)

HENRY ALFORD, 1844
ANNA L. BARBAULD, 1772
Altered by HUGH HARTSHORNE

GEORGE J. ELVEY, 1858



"Come, Ye Thankful People Come"

Hymn Story and Interpretation

By S. W. HUTTON

GROWING souls are forever unsatisfied with things as they are. They are continually expanding to the new day in which they live. Those inner stirrings make way for human betterment and the spiritual power back of contacts with men manifests itself in some worthy contribution to the ongoing of human experience. Two such souls are Henry Alford and Hugh Hartshorne who, though working many years apart, have each contributed fresh spiritual content to the original sentiment of this hymn written by Anna L. Barbauld in 1772.

This is preeminently a hymn for Thanksgiving time when the harvest has been gathered and the hearts of men turn to the giver of every good and perfect gift.

The first stanza is a call to thanksgiving, an exhortation to "raise the song of harvest home," an appeal for the recognition of God's bounty. In the second stanza these temporal blessings are enumerated, blessings of the field, the garden and the orchard. Yes, the poet runs out of words comparable to the ecstasy he feels, and sums up the listing of God's abundant provision for his children in the meaningful expression, "liberal autumn's o'erflowing stores."

Then in natural, normal fashion this call and contemplation of the first and second stanzas leads in the third to a prayer of acknowledgement, the last lines again sounding out the clear, melodious call to thankful souls bidding them come to the temple of worship and "raise the song of harvest home."

George J. Elvey surely must have written this music in a moment of inspiration. It expresses exactly the same sentiment as that conveyed in the words. This beautiful blending, a unified message in poetry and melody takes hold of one's soul and lifts, lifts, lifts.



—Wide-World Photos.

Secretary of State, Frank B. Kellogg, in center, affixing his signature as a representative of the United States, to the historical peace pact in the Salle de L'Horloge of the French Foreign Office in Paris

Memorials Made Manifest—the Kellogg Pact

Is the World Renouncing War?

By ALVA W. TAYLOR

THE emotionalists hail the signing of the Briand-Kellogg treaty as the birthday of a new era in the history of the world; the legalists receive it as legal sanction for wars that were, under the covenant of the League of Nations and various arbitration treaties, on the way to being outlawed. Without doubt the reservations make the fair words of the treaty proper void of legal effectiveness, and the best we can hope is that moral influence will flow from it in a gradually increasing stream and give strength to those instruments of law and justice without which no declaration against war is worth more than the paper upon which it is written. The pact itself outlaws no wars though it essays to outlaw them all, and when the right of defensive war is left to the self-determination of any nation, in reality no war is renounced, for all modern wars are wars of defense in the judgment of the nations making them.

The treaty is itself very simple. Its significance is in its simplicity. A legal document would have to be complex to meet the complexity of conditions—a moral pronouncement derives grandeur through the statement of simple principles. This treaty is surrounded

with the forms of legality but it is in reality nothing more than a moral pronouncement.

Article I. The high contracting parties solemnly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it as an instrument of national policy in their relations with one another.

Article II. The high contracting parties agree that the settlement or solution of all disputes, of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means.

The reservations except (1) wars of self-defense, (2) wars made under the covenant of the League of Nations, (3) any wars made necessary by the treaties of Locarno, (4) wars made under the treaties of alliance between France and the "Little Entente," (5) wars of intervention among backward peoples, (6) wars by Great Britain in her spheres of special interest as a world-wide empire.

These reservations are not embodied in the treaty as such but it is folly to contend that they are not part and parcel of it. When a government signs with a

reservation put down in black and white its signature is conditioned by that reservation. Just because the pact itself is not accepted by its signatories as having any particular legal compulsion the reservations could be left out of the body of the document.

IS THE pact then a delusion and a snare? Legally yes—morally no. Legally any war made by any government is legitimized by this treaty, providing that government claims it is in self-defense, for wars made in self-defense are explicitly recognized in the accompanying notes and each nation is granted the right to determine for itself and for all the world, when its war is in "self-defense." Morally any government making war that is not really in self-defense incurs the disfavor of all nations in which public opinion is sufficiently moralized to make a protest. The peace millenarians are deluded when they talk about it marking an epoch in the history of mankind, but the legalists are mistaken when they deride it because of its legal innocuousness.

The world is tired of war and the phrase "the renunciation of war as an instrument of national policy" may become as potent as Rousseau's great phrase "the rights of man." It had no legal sanctions when it was embodied in declarations of independence, bills of rights and other compacts of revolutionaries, but it has slowly been implemented by democratic governments and it has taken the place of the "divine right" of kings and aristocrats.

We have basis for a faith that this great phrase may assume some such place in the history of mankind because mankind at large is on the march away from a warring world. Never in the history of the world was the repulsion to war so great and so nearly universal. It is still largely a repulsion, negative, fearful of all devices proposed by statesmanship and without positive faith that law and justice can be organized across national lines. It only awaits some such great slogan as that furnished by the phrase "the renunciation of war as an instrument of national policy" to give it faith and form. It is a noble resolution to which statesmanship can be called by an aroused public opinion when it pursues too closely the old ways of the war makers.

Wars of intervention, for instance, are excepted, but if the people take the moral declaration of the treaty seriously it will become increasingly difficult for imperialistic governments to get support for interventions. It will not take us out of Nicaragua but it ought to make it impossible for us ever to go in again, once we do get out. It may not take us into the League of Nations now but it will make our entry inevitable, if the masses take it seriously as a moral gesture; the public conscience will demand that we cooperate in this parliament of mankind in just the measure that it grows to desire that the moral renunciation of war shall be made actual through those instruments of law and justice by which alone it can ever be legally outlawed. The pact does not prohibit war but it will in-

hibit it in just so far as it stimulates public opinion and arouses a social conscience to demand that the resolution shall be made mandatory.

THE treaty does not outlaw war; it does not even legally renounce war as an instrument of national policy. On the contrary it does, through the reservations accepted, definitely legalize wars of self-defense and explicitly leave each nation the sole judge of when its war is one of so-called self-defense.

Is it then a piece of grand hypocrisy? We do not think so. The reservations sound more alarming than they really are. They are the reservations of imperialism, in so far as they relate to intervention and to spheres of interest, and of a community of interest built up between the enemies of Germany as a result of fear. Germany's present attitude bids fair to break down that fear in due course of time, and British imperialism must slowly yield to that growing democracy within the British kingdom itself, brought about largely by the Labor Party and by the growing conviction that all imperialistic nations were guilty in the late World War.

America made no verbal reservations, but the administration did not withdraw the marines from Nicaragua or Haiti nor even admit any connection between its willingness to renounce war and the armed intervention in which it is engaged in those countries. If anything, France and Britain are more frank and factual than we are in the matter. If there is any hypocrisy it is ours rather than theirs, but we are not willing even to charge that we have been guilty of it, because Mr. Kellogg never designed the treaty to be legally definitive or to mark a new day in the history of mankind. He is a lawyer and not much of an idealist even. He meant it to be a moral denunciation of "recourse to war" as a recognized *policy* and a pledge to *seek* to settle future disputes by peaceful means. There is significance in the "sought" in Article Two when it says the settlement of disputes "shall never be *sought* except by pacific means."

Just as "I do not choose to run" left plenty of room for yielding to necessity, so "Shall never be sought" leaves a world of room for yielding to the necessity of self-defense or the protection of either national rights or the rights of nationals. In other words, the pact was not intended by its negotiators to outlaw all war; it was not expected that it would result in the actual renunciation of war; it was negotiated as a moral pronouncement against war as an instrument of national *policy* with the emphasis upon the word *policy*. Nations declare they will *seek* other means but they do not declare they will use other means; they declare against war as a *policy* but not as a necessity.

IN THIS treaty the nations register the moral desire of mankind but they do not pledge the governments to abandon historic commitments to either im-

(Continued on page 29.)

Are We Neglecting the Greatest Mission Field?

By CHARLES STELZLE

IN AN area of New York City, which is the most densely populated section in the world, and in which there is a larger percentage of foreign born than live in any other part of America, the Disciples Community House is carrying on Christian work which should challenge the entire church. It is the only enterprise of its kind which the Disciples of Christ is sponsoring. And this area is undoubtedly the greatest mission field in America.

The city is America's new frontier. Many years ago a philanthropist in St. Louis established a trust fund to help worthy Irishmen to cross the great American desert; but what was formerly charted as a desert in our geographies has now become a veritable garden. Meanwhile, there is no possible use to which this philanthropist's fund may be put. Years ago, both native Americans and foreign born blazed the way in the new west, and others built upon their foundations. They started from the cities of the east and by painful effort reached the places which they afterward developed into wonderful communities. It is not necessary to tell the story of these heroic men and women—pioneers of the western civilization. But soon a great change took place. In a comparatively few years their children came back to the cities from which their fathers set forth, or to other cities nearer home which had been later developed, until, today, the movement of the population toward the city has become one of the world's most startling phenomena.

Like a great whirlpool, the city is drawing unto itself every element which constitutes the life of the nation, the combination of which has created entirely new conditions unheard of in the history of the world.

Wise men had said that great cities could never be built because it would not be possible to feed so many people concentrated in one place; and as it required one man on the farm for every man in the city the time would soon come when the farmers of the country could not supply the city with sufficient food. How were they to know that the invention of agricultural machinery would revolutionize farm life so that today, if present available means were employed on the farm, one man could produce enough to feed forty men in the city?



The lower East Side, New York

In 1800 there were only six cities in the United States having a population of 8,000 or over. In 1920 there were 924 such cities. Today, most of the people live in cities, and many of those living in places of less than 8,000 inhabitants have the city spirit.

One-tenth of the entire population of our country lives in the three cities of New York, Chicago, and Philadelphia. New York contains more people than lived in all of the United States in 1800. It contains more people than live in thirteen sovereign states, and as many as live in the rest of New York State. Only three states in America have a larger population than lives in New York City. Its population is about two-thirds as great as that in all of Canada.

AS ALREADY stated, the Disciples Community House is situated in the most densely populated area of equal size in the world. If all of New York City were as densely populated the city would contain as many people as live in all of the United States, in all of Canada, and in the cities of London, Paris, Berlin, and Tokyo. Home owners in this area are rare. The percentage of home owners throughout the United States is 46 per cent; in the Community House district it is 0.6 per cent. That is, the number of home owners throughout the country is 76 times greater than it is in the area in which the Disciples Community House is situated. When the home fails to function some other agency must take its place. This is what the Community House is doing.

Some years ago there were many ramshackle tenements in the neighborhood of the Community House,

many of them built of wood. Few of these remain, having been replaced by the newer model apartment houses. These dwellings are undoubtedly better than the old-fashioned tenement, but the overcrowding in the various apartments is so great that, aside from the question of health, the moral peril to children is marked.

The coming together of great immigrant populations presents special problems. Three out of every four of the population in New York are either foreign born or born of foreign parents. Sixty-five foreign languages are spoken on the streets of this great city, and 165 foreign language newspapers and periodicals are published and distributed there. In the Community House district only 2 per cent of the entire population are native whites of native parents as against 21 per cent for New York City, 35 per cent for New York State, and 55 per cent for the United States as a whole. The church has long been praying for an open door to the foreigner. Its prayer has been answered.

The question is sometimes raised as to the value of this work, because, it is intimated, no strong churches are built up; and the foreigners and the poor in general do not become "fountains of beneficence"—that is, they do not become supporters of missions. It is forgotten that the church is simply a means to an end and not an end in itself—and that we need to learn to talk less about building up the church and more about building up the people!

THIS is the most difficult field in America. It is utterly impossible for the church to win out in this district if it is conducted upon the basis of a family church. There is practically no family life on the great East Side. People must be won in groups—groups that have a common interest. Mainly, it is a task of interpreting religion to the people. Whether or not one more church is organized to the credit of a particular denomination is not the vital thing. It is far more important to establish a lighthouse—a beacon in the midst of this community—so that men looking upon its warm glow will be won to the great fundamental principles of Christianity for which the enterprise stands. And such an enterprise should minister to all the life of all the people. According to the life and teachings of Jesus this is religious work.

More than twenty years ago, Dwight L. Moody, the great evangelist, was challenged by the superintendent of City Missions in New York City to conduct a series of old-fashioned, evangelistic meetings in a church situated within half a dozen blocks of the Disciples Community House. Much had been said about all that was necessary was to preach the "simple gospel" and the great East Side would flock into the church. Mr. Moody tried it out. He preached for a month in a building that seated less than a thousand people. He never once filled the place in spite of his organization and wonderful gospel singers. On the first night, less

than 250 people were present. Mr. Moody, coming upon the platform where the preachers in the neighborhood were seated, turned to them and asked, "Where are the people?"

"Out on the streets," the chairman replied.

"Why don't you go out and get them?" Mr. Moody commanded.

There was nothing else to do. The preachers left the platform to get an audience for the great evangelist. Going into a saloon on the corner, crowded with workingmen, one of the preachers approached four men who were playing cards, and said to them, "Don't you want to come up to the church and hear Dwight L. Moody preach?"

"Who the — is Moody?" the workingmen retorted.

The old method of reaching the people in this area is ineffective; it requires the new approach. This does not mean a new gospel. It is the same old gospel, but adapted to the needs of the people. And there is more than one way of preaching this gospel.

Lower New York stands as a challenge to the churches of our country. If the church fails here, Christianity will suffer everywhere. If the church wins, it will be a glorious victory. The Disciples Community House is a specific attempt on the part of a great denomination to meet this situation. It is being conducted in an area from which scores of churches have moved out, while great masses of people have moved in. The Disciples Community House is facing the "down town problem" of the *whole* church—not merely the problem of the individual down town church. The responsibility for its solution rests upon every member of the church, everywhere.

THE work of the Community House is being carried on in an old, dilapidated, made-over dwelling that is absolutely unfit for further use. A new house not large or elaborate but homelike, on a new site nearer the center of the people, is the objective of a campaign which is now in progress. The sum of \$225,000 is needed to complete a fund of \$425,000. This would give the enterprise a center in which and around which the people of the community may gather—children, young people, adults. The various agencies which are ministering to the people in the neighborhood would make it the center from which they would operate. A score of activities are already being conducted. A new building would not only give the work larger scope, but more effectiveness in every department. In countless ways, doors would be opened through which the gospel message would be brought to the people. The form of the work is not the most important thing—rather it is the spirit that is promoted. There is no need for apologizing for the message of Jesus. This is being freely and frankly taught, and it is a message which the people can understand. This, after all, is highly important.

400,000 Homeless in Porto Rico!

What Shall We Do About It?

By C. MANLY MORTON

Missionary in Porto Rico

ON WEDNESDAY afternoon, September 12, Porto Rico was an enchanted island of tropical verdure and life. Twenty-four hours later its towns and cities were a mass of debris and its rural districts barren and beaten, presenting more the appearance of an Arizona desert than that of a tropical island.

For twenty-four hours a terrific gale swept the entire island. The worst part came on Thursday between the hours of 10 A.M. and 4 P.M. The government instruments broke when the wind registered 144 miles per hour, but the chief of the Weather Bureau in San Juan estimates that at times it reached a velocity of around 180 miles per hour.

Four hundred thousand people were left shelterless. The property loss is placed at \$100,000,000 and the number of lives lost at 1,000. When it is remembered that the per capita wealth of Porto Rico is only one-sixth as great as that of the United States taken as a whole and that seventy-five per cent of the people of the island are constantly on the border-line of real want, it can more easily be seen what a disaster like this may produce. The relatively small number of lives lost is due principally to the fact that the storm came gradually and that the worst part struck during the day. Had it struck suddenly and at night the number of dead would be counted by tens of thousands instead of by hundreds and the distress increased.

The people of the rural sections suffered most. Many communities high up on the mountains were swept clean. We have churches in a number of these mountain communities. In one of them only two buildings were left standing. In all of them our church buildings and pastors' homes were swept away. In two

cases the pastor and his family escaped with only the clothing which they were wearing. Everything else was lost. The coffee crop, valued this year at between ten and eleven million dollars, and representing the main money crop of the mountain farmers, is at least

a ninety per cent loss. Not only this but in many cases the coffee trees are an entire loss. It will require five years for many of the coffee plantations to be restored. The banana crop, which forms the foundation of the food supply of the poorer people, is a complete loss. The citrus fruit crop valued at \$5,000,000 is a complete loss. The cane crop is damaged, but will still produce fair results provided the sugar mills,

which are all down, can be gotten into condition in time to grind the cane before it spoils.

Exposure to wind and rain, unsanitary conditions and lack of proper food have greatly increased the already abnormally large number of sick people. Epidemics of measles, pneumonia and typhoid have further complicated the situation.

At least one-third of the hospital facilities of the island were destroyed by the storm. The Army, Red Cross and public health department are co-operating in setting up temporary hospitals in many sections of the island.

There are hundreds of thousands homeless and hungry. Mrs. Morton was helping set up a temporary quarantine hospital in

Puerta Tierra. One day a hollow-faced lad appeared at one of the windows and looking longingly at the rows of clean white beds and catching the savory smell of cooking food in the kitchen, asked what a guy had to do to get in there. When told that he had to have a thorough case of measles he replied, "Oh, gee, how is the best way to get measles?" After a while he



The trees caught this building. In one mountain community our church was entirely blown away and at the time this article was written had not yet been located



All that was left of a school. The building itself was entirely blown away.

went away still looking longingly behind him and doubtless wishing that good fortune would bring him down with measles.

The Red Cross is doing heroic work, but in the beginning it was not organized for an emergency like this. Now that Mr. Baker of the national organization is in personal charge, and supplies are arriving from the continent, the work is being speeded up. But even then the relief is only partial. Last Saturday morning as I went to the Seminary I found a young man lying on his face in the middle of the street, apparently dead. Investigation, however, proved that he had only fainted from exhaustion. He had walked in from the country in search of work and had gone for four days without food. Some hot coffee and a bit of food soon put him on his feet and he continued his search for work which he doubtless did not find. Sunday morning I saw a well dressed man walking around in circles in front of the Y. M. C. A. Inquiry revealed that he was temporarily insane caused by the horror of the destruction around him. Yesterday I met a long procession of men and women, weary-eyed and hollow-cheeked, parading the streets of San Juan. They carried no banners. They made no outcries. They simply carried at the head of the procession two bunches of rotten bananas, but that was sufficient to tell the story of their tragic needs. These things are daily happening in increasing numbers all over the island.

We have had no classes in the Seminary since the storm. We have felt that some practical lessons in Christian service would be of more value to the young ministers than regular class work. The entire group, both teachers and students have divided up into bands and gone out to serve wherever needed. Some have worked as carpenters and have built or roofed many homes for widows or sick people who had neither men to do the work, nor money with which to hire the work done. Others have worked with the public health department, and with the Red Cross. They have gone at it with a whole-heartedness which has done us all good and which has opened the eyes of many people for the first time to the real character which is being built into the evangelical ministry of the island.

Evangelical missionary property on the island has been damaged to the amount of more than \$250,000. Our own mission has suffered heavy losses. Fifteen of our churches and two pastors' homes have been entirely destroyed. One church and two pastors' homes lost their entire roofs. Our three missionary homes were unroofed and one practically destroyed. Every other building owned by the mission was more or less damaged. It will take \$50,000 to repair and replace our buildings. This does not take into consideration the personal losses of missionaries and pastors. The United Christian Missionary Society will have to assume a larger proportion of the support of pastors as local offerings will greatly decrease on account of the impoverished condition of the church members.

The Christians of the homeland can render an imperishable service to Porto Rico and humanity in general: First, by giving a place in their interest and prayers to Porto Rico and her stricken people; second, by supporting the Red Cross which is earnestly laboring at the great task of general rehabilitation of the island; and third, by answering in a liberal manner the appeal for funds with which to replace the buildings destroyed and damaged and to so increase our operating budget that the pastors may have their living in these days when life is going to be exceedingly difficult and when the churches of the island are going to find it impossible to maintain their usual offering for the support of the work.

Stricken Porto Rico holds out its hands to you.

A Personal Account of the Disaster

THE following letter from Mrs. Laurence D. Granger, one of our missionaries in the stricken area, conveys a vivid picture of the suffering caused by the storm and the immediate need of help for rehabilitation:

CAIALES, PORTO RICO,
OCTOBER 3, 1928.

Dear Friends:

We had postponed our vacation until the Mortons had gotten back. Then we had accepted an invitation from friends at the electrical plant at Comerio Falls to spend our vacation in the company vacation house near them. The two houses are located one above the other on the edge of a precipice which drops off almost directly to the river far below. We were with the chief engineer when word was received that the storm was coming. So word was sent out and preparations begun to secure everything possible. One could hear the long calls of warning being passed along the mountain side. The sound of hammers could be heard all night long.

Toward morning the heavy black calm was broken by peculiar puffs of wind. These puffs increased in length and strength each time. By 10 o'clock in the morning these rhythmic attacks lasted for about five minutes, then rested about one minute. Trees began to fall, debris commenced to fly, the thatched huts caved in or were fantastically swept off into the river. The rain came in torrents. The river was pouring thirty feet over the dam and was crashing down the canyon in a seething deluge. By then we knew that the splendid coffee crop on which the people had placed such hope was ruined.

Our friends had urged us to come to their house which was the lower of the two, so we could all be together. And we were thankful afterward that we went. About 1:00 P.M. even the roof of the house in which we were began going off with terrible crashes and wrenches. Then parts of the ceiling began to cave in. We women stayed in doorways as the safest

places, trying to keep the babies dry and protected with blankets, as the rain was pouring in. The wind was blowing from the north, so if the house went, it would have a drop down to the river. The men broke a place through the back of the house so we could get out if the house started to go. But the upper house came crashing down in part at this outlet. We thanked God then that we had not remained in that house. Next a landslide went out from under the kitchen. By 3:00 P.M. we just gritted our teeth and hung on to the babies. It seemed that each demoniacal cataclysm would surely sweep the house away. But the house stood. Then the storm abated.

We found a few dry things in trunks and dried the babies and put them to sleep in the trunks. We were just thinking that it was all over, and some one found some soda crackers to eat, when a terrific gale started from the opposite direction. We snatched up the babies and made for the doorway again. Isn't it good we do not always know what is ahead of us? That storm did not abate until 5:00 o'clock the next morning. That part of the house was getting weaker so we all moved into the bathroom, which had four concrete walls and a little ceiling left. We put the children in their trunks in and across the bathtub with the lids nearly closed to protect them from any falling objects and to enclose them with more safety if the house went.

We had very few candles and the gasoline lamp gave out, so we sat in the inky blackness waiting. At such a time God is particularly near. I felt as though I was in the hollow of his hand, and all was well because it was his to choose whether we should go or stay.

Toward morning we heard a cricket singing in the lulls of the storm. This sounded like a good omen. Then as the day began to break the fierceness of the storm began to abate. Some one ventured out and found the baby's bottle still intact. As we peeped out we felt as though we had been transferred during the night to another country. Nearly every house, every tree, every landmark was gone. We seemed to be in a dumping ground of fallen trees, pieces of houses, wires, fences and other debris.

Mr. Granger managed to get a fire started, and we dried clothes and made some hot coffee. We dared not think of what had become of the people in those little huts that we had seen among the green trees the day before. But one by one, they came straggling in,

their faces haggard and changed. We were thankful to learn that no lives had been lost in that community. The people had been saved by spending the night in dugouts in the ground.

The electrical company got some one through to us on foot. So food and help arrived the next day, and we women with the babies started out with a good band of escorts. Then we got to more substantial ground after about four miles of landslides. The company people were very kind, but the wholesale ruin leaves one dull and aching.

One inspiring example of the way in which our pastors are meeting the disaster is that of Sr. Juan Martine. The church, school, pastor's home—all are completely gone. He and his family were without food and had only the clothes they wore, living in their mud dugout. But Sunday morning, he scouted about down in the canyon and found the church bell. He set it up and rang it. All the people who were able came up the mountain side and the regular service was held with much thanksgiving that their lives had been spared.

MARIE GRANGER.

Memorials Made Manifest

(Continued from page 24.)

perial policy or national alliances. At best it is simply one more step toward peace, added to former steps at the Hague, at Geneva, at Locarno, through such treaties as those negotiated by William Jennings Bryan and Elihu Root, and through that whole series of treaties of conciliation and arbitration now being negotiated between the various nations. As to whether it is a major or only a minor step will be registered in the attitude of the governments signing it toward disarmament. In just so far as they are actually willing to renounce war will they be willing to disarm.

Mr. Coolidge lauds it as an instrument of peace, but in the same breath declares it will not interfere with our navy building program. Lloyd George says: "The Kellogg pact, in spite of reservations, marks progress, but nations are not yet by any means ready to trust their destiny to the herald angels. Their ultimate confidence is still in the god of war. Not one of them is prepared to scrap a battery of artillery, to dismantle a single cruiser, or to surrender to civilian use a single flight of aeroplanes. I am not calling attention to these discouraging factors in order to engender pessimism, but in order to incite to perseverance."





Trustees of the Pension Fund elected October 1 are (1) Oreon E. Scott, (2) C. M. Rodefer, (3) W. A. Shullenberger, (4) B. A. McKinney, (5) W. R. Warren, (6) Thomas C. Howe, president, (7) E. S. Jouett, (8) Mrs. W. F. Rothenburger, (9) Samuel Ashby, (10) F. E. Smith, executive secretary, (11) Mrs. D. W. Morehouse, (12) I. J. Cahill, (13) R. A. Long, (14) A. D. Harmon, (15) Frank Buttram, (16) J. R. McWane.

Trustees of Pension Fund Organized

ANOTHER historic step in the progress toward adequate, dependable and self-respecting pensions for all full-time workers among Disciples of Christ was taken October 1. On that day was consummated the transformation of the Board of Ministerial Relief into the Pension Fund of Disciples of Christ, in accordance with the action of the International Convention at Columbus approving the recommendations of the Commission on the Ministry and the United Christian Missionary Society.

The trustees whose nomination was endorsed by the convention are as follows:

Thomas C. Howe, Indianapolis, Indiana.

Robert A. Long, Kansas City, Missouri, chairman Board of Directors Long-Bell Lumber Company, founder City of Longview, Washington, president Christian Board of Publication.

Edward S. Jouett, Louisville, Kentucky.

William R. Warren, Indianapolis, Indiana.

Oreon E. Scott, St. Louis, Missouri, Real Estate, trustee Drake University, director Christian Board of Publication.

Samuel Ashby, Indianapolis, Indiana.

William A. Shullenberger, Indianapolis, Indiana, minister Central Christian Church, president Drake University Alumni Association, director Board of Education and Christian Board of Publication.

Charles M. Rodefer, Bellaire, Ohio, president Rodefer Glass Company, president National Flint Glass Manufacturers' Association, trustee Hiram College, chairman Commission for the Direction of Surveys, member Executive Committee United Christian Missionary Society.

Myrtle Slayton Morehouse, Des Moines, Iowa, wife of Daniel W. Morehouse, president Drake University, formerly member Executive Committee United Christian Missionary Society.

Leila Avery Rothenburger, Indianapolis, Indiana, wife of William F. Rothenburger, minister Third Christian Church.

Isaac J. Cahill, Cleveland, Ohio, State Secretary Ohio Christian Missionary Society.

Andrew D. Harmon, Indianapolis, Indiana, formerly president Corner College and Transylvania College, president International Convention, Memphis, 1926.

Frank Buttram, Oklahoma City, Oklahoma, president Buttram Petroleum Corporation, chairman Regents University of Oklahoma, director Federal Reserve Branch Bank.

Buckner A. McKinney, Dallas, Texas, vice-president American Exchange National Bank, member Federal Reserve Advisory Council, formerly governor Dallas Federal Reserve Bank.

James R. McWane, Birmingham, Alabama, president McWane Cast Iron Pipe Company and Pacific States

Cast Iron Pipe Company, director Christian Board of Publication.

Their first act was to elect Mr. Howe president, Mr. Jouett and Mr. Warren vice-presidents, Francis E. Smith secretary and Mr. Ashby treasurer. Mr. Howe was president of Butler College from 1908 to 1920, is vice-president of the Armstrong Landon Hardware Company of Kokomo, Indiana, and president of the Indiana State Teachers Retirement Fund. He served with distinction and devotion as chairman of the Commission on the Ministry throughout its labors. Mr. Jouett is vice-president and general counsel of the Louisville and Nashville Railroad Company, president of the board of the University of Louisville and was president of the International Convention of Disciples of Christ at Columbus, Ohio, in 1928. Mr. Warren was formerly secretary and then president of the Board of Ministerial Relief and founder of the present pension system. His greater and more difficult achievement was lifting Francis E. Smith out of his pastorate in Muncie, Indiana, into general brotherhood service. For ten years Mr. Smith has been the very incarnation of pensions for preachers as a means of improving ministerial service. Mr. Ashby is one of the leading attorneys of Indiana, chairman of the official board of the Central Christian Church of Indianapolis and for twenty-five years attorney for the Board of Ministerial Relief.

WHEN the Disciples of Christ began to consider moving on from ministerial relief to ministerial pensions the Protestant Episcopal Church was just undertaking the most daring and successful pension system that has ever yet been inaugurated. The expert genius whom Bishop William Lawrence gave free hand in framing, promoting and administering that system was Monell Sayre, who had proved his ability through eight years of service with the Carnegie Foundation. From the first Mr. Sayre proved generously helpful to Mr. Warren, to George A. Huggins, the Philadelphia actuary who has guided our leaders all the way, and to Mr. Smith. Not daunted by the eminence which caused the Encyclopedia Britannica to select Mr. Sayre to write the article on pensions for its next completely rewritten edition and the Church of England to claim his guidance in the framing of its pension system, Mr. Smith sought and secured his constant advice for the Commission on the Ministry and illuminating addresses at the Memphis and Columbus conventions. So deeply has Mr. Sayre become interested in our endeavor that he has consented to arrange his work in New York so that he may give the major part of his time to our service for the inauguration of our new pension plan. This in itself is a guarantee of success.

Illinois Steps Out

And Kentucky Soon Follows for Membership in the Pension Fund

By F. E. SMITH



H. H. Peters
Illinois State Secretary.

IT FELL to the honor of the Ohio State Convention to be the first among the states to adopt resolutions of sanction and support for the Pension Fund. Similar resolutions have been adopted, where presented, in every state convention held this year. I. J. Cahill, state secretary for Ohio, has been deeply interested in the Pension Fund from the beginning, serving first as a member of the Central Committee of the Commission on the Ministry and now as one of the fifteen trustees.

It was proper that Ohio should lead out in this expression of sentiment since the enabling resolution which led to the appointment of the more than two hundred members of the Commission on the Ministry was adopted by the Cleveland International Convention in 1924.

Now Illinois steps out in the lead among all the states, the first to take action for membership in the Pension Fund, agreeing to pay the eight per cent on the annual salary for each of its four employees.

H. H. Peters, state secretary, has in every possible way aided the work of the Commission on the Ministry. He took seriously his membership in this notable group and has all the while been a source of encouragement to those who bear the burden of the work.

Chester B. Grubb, pastor of the First Christian Church, of Bloomington, also chairman of the state board of the Illinois Christian Missionary Society, has been an ardent supporter of the plans for the Pension Fund.

This state society is one of the first fruits of the great harvest that is ripening for the complete success of the cam-

paign for the Pension Fund, the greatest adventure of faith and courage our people have ever undertaken and withal one of the most significant.

The following resolution and supporting statement have an eloquence that need no comment:

Action of Illinois Christian Missionary Society. With Reference to the Pension Fund

The State Board on July 19, 1928, voted unanimously by motion of B. H. Cleaver, seconded by C. W. Flewelling, to enter the Pension Plan and begin payment in the fall of 1930, the plan to become effective and operative on January 1, 1931. The amount to be paid is a sum equivalent to eight per cent of the salaries of the full-time employees of the Illinois Christian Missionary Society. State Secretary Peters reported that the following employees were ready to enter the Pension Plan on the regular terms, the payment of a sum equivalent to two and a half per cent of their salaries: Willis W. Vose, R. H. Heicke, H. H. Peters and Leta C. Davis.

Illinois Christian Missionary Society

Bloomington, Illinois.
July 25, 1928.

Secretary F. E. Smith,
The Commission on the Ministry,
627 Lemcke Building,
Indianapolis, Indiana.
Dear Brother Smith:

The Board of Directors of the Illinois Christian Missionary Society very enthus-



Allen Wilson
State Secretary of Kentucky



Chester B. Grubb
Chairman of Board of Directors, Illinois Christian Missionary Society

astically endorsed the program of the Commission on the Ministry for an adequate pension plan. The Board felt that it could not face the churches of Illinois and recommend that they accept the plan without taking the lead in the matter. We have fifteen members of our State Board, and they are unanimous in their endorsement of the plan and the action of the State Board in accepting the same.

I believe you can count on the agencies of various kinds in the State of Illinois when you are ready for the big drive. We think of this as probably the biggest single item we have ever attacked in the history of our people. One thing is going to be very satisfactory, however, and that is we will probably be more unanimous with regard to putting this over than we ever have been about anything we have ever done.

It is the general feeling that we must put everything out of the way as nearly as possible so that we can give a large amount of time individually and through the workers of the Illinois Christian Missionary Society in making this matter a success especially in our own State. We are ready to be commanded by you, and are promising the last full measure of devotion in carrying out your program. With best wishes, I am

Very sincerely,
H. H. Peters, State Secretary.

When the Board of Directors of the Kentucky Christian Missionary Society heard of the action of Illinois, it immediately took up the consideration for its employees: Allen Wilson, state secre-

tary and B. L. Hoffman, western Kentucky evangelist. After a short discussion the board voted unanimously for membership in the Pension Fund, agreeing to pay the eight per cent on the annual salary for those now employed and for those who might later come into the employ of the society.

A. W. Fortune, minister of the Central Church, Lexington, and chairman of the state board made announcement of this action to the Ninety-sixth Annual Convention in its meeting in the First Church, Homer W. Carpenter, minister, William Briney being the presiding officer.

At the same session Mrs. Florence Miller Black and E. S. Jouett announced that the Broadway and First churches had also taken advance action for membership in the Pension Fund. It was a profound tribute to the cause that the whole evening was set apart for its consideration. Addresses were given by Monell Sayre, executive vice-president of the Episcopal Church Pension Fund, New York City, and F. E. Smith, secretary of the Pension Fund.



A. W. Fortune
Pastor Central Christian Church, Lexington, Kentucky

Getting Together in Mexico

By SAMUEL S. McWILLIAMS

THE NATIONAL Convention of the Sunday schools and Christian organizations of the Evangelical churches in Mexico, which was held from July 3 to 8 in the new Christian Church in Aguascalientes, will not go down in history as of great importance for its large attendance, but rather will it be remembered for important actions that were taken.

One hundred and forty-three people registered but many more attended the various sessions, especially the evening meetings. These delegates came from sixteen of the twenty-seven states of Mexico, as well as from the federal district, and represented thirteen religious bodies. The morning and afternoon sessions took the form of conference, study and business rather than inspirational addresses, the inspiration coming in the large evening gatherings. The general subjects treated were the Sunday School, Evangelism, Young People's work, Cooperation, the Work of the Women's Societies, and Social Work.

Perhaps the most outstanding note during the entire convention was that of union and fraternity. The president, Epigmenio Velasco, pastor of the Methodist church in Puebla, said, "We are here, my beloved brethren, to give public testimony to the entire nation that far from being divided, as some have claimed or have desired, the evangelicals of the republic form one body in which dwells one spirit, the spirit of Christ. And here, feeling the heart-throb of an intense love for our fellow-countrymen, with the deepest respect for our institutions, inspired by the highest patriotism and with a vital faith in the God of all mankind we come to study these problems at the feet of Je-

sus, the incomparable Master whose teaching is always beneficent and whose spirit has been and continues to be indispensable in the settlement of all questions in inspiring the highest purposes to move forward the great regenerating movements of humanity, the soul of all true service."

But more than words was expressed upon this subject. For the past several years the union of Christian Endeavor societies and the Leagues of the Methodist Episcopal Church, North and South, have been working on a plan of federation. It was really a stirring moment when three young men from the League groups came to the meeting of the Christian Endeavor Union and announced that they had accepted without modification the proposal of the Christian Endeavorers for federation. Later in the afternoon there followed a long session of the two groups, at which time the details were worked out, and the evangelical young people of Mexico came forth with a united front to face the religious and social problems of their nation. The following night the Christian Endeavorers were the guests of the Leaguers at a fraternal supper in which over one hundred participated and in which the very finest spirit of youthful enthusiasm, unity of purpose and sincere brotherly spirit existed.

The other great move toward union of evangelical forces in Mexico was the fact that the convention, which, up until the present time, had been an organization of the Sunday schools and organizations of the church, was brought under an organization which is known as the National Council. This council came into existence in October, 1927. It has nothing to do with the doctrines or organizations of the churches which belong to it; its purpose

is to represent the evangelical church of Mexico before the government and to lead out in such social reforms as call for the entire strength of the evangelical church. This council is made up of representatives from the participating denominations, each denomination having two representatives. Thus the convention really comes to be a convention of the evangelical churches of Mexico.

Throughout the convention a very fine spirit of cooperation existed between the nationals and the missionaries, and the latter appreciated deeply the fact that on July 4 the president of the convention reminded the members that this was the Independence Day of the nation to the north and asked the audience to stand in recognition of the citizens of the United States present. A hymn was sung and a special prayer offered in behalf of the United States.

Sunday morning, the last day of the convention, the spiritual unity was manifested in the fact that the representatives of the various religious bodies in the Republic partook of the Lord's Supper together. This was the first time that a communion service had been held in connection with the national convention.

Another outstanding interest was that of religious education. The week preceding the convention, Dr. W. C. Barclay of Chicago led a small group in a conference in Mexico City with the purpose of finding out what literature for religious education was needed in Mexico, with the thought of cooperating with other regions of Latin America in the preparation and production of this literature. Dr. Barclay presented the findings of this conference, which were heartily accepted by the convention.

Another demonstration of interest in religious education was that the convention voted to send Mr. Velasco, president of the convention, to the World Sunday School Convention in Los Angeles, that he might use his influence in obtaining for Mexico a national Sunday school secretary. The convention regretted to lose its president, for Mr. Velasco had to leave the third night of the convention, but the vice-president, Pilar Silva, pastor of the church of the Disciples of Christ in San Luis Potosi, ably assumed the responsibilities of president for the rest of the convention.

The responsibility of the church in regard to social problems was mentioned not only in the session devoted to that subject but also in some of the inspirational addresses of the evening sessions.

In answer to the address of welcome, Jesús G. Pérez, pastor of the Congregational church in Guadalajara, said, "Those of us who are gathered here have no political views of any kind; privately we have our own ideas, and we are interested in the movements that are agitating our nation. And we are interested, above all, in the social movement, because on the course which this movement takes will depend many phenomena of the national life. But we do not represent any political party; our bugle call does not invite to war, but

to peace; our banner does not symbolize blood, but harmony and fraternity. We are citizens of this country which we love so much, and we desire its enlargement in every sense; but also we wish to be citizens of the republic established by Jesus, of that republic which knows no frontiers, where color does not count, where there is no distinction between rich and poor, where there is neither great nor small, where there are neither nobles nor plebeians, but where all are one in Christ."

In his address in the session on Social Work, J. T. Ramirez, of Mexico City, said that one of Mexico's great social problems is the beggar. Through the Good Will Industries, which were begun in Mexico City four months ago and of which Mr. Ramirez is director, the evangelical church hopes to give a demonstration of what can be done to eliminate this terrible plague.

A subject that always stirs the convention is the problem of the Indian. The speeches given on this subject brought out

the facts that the government is making an effort toward bettering the physical condition of the Indian and to offer education, but that it remains for the evangelical church to furnish pure religion to the forty-three tribes of Indians within the borders of Mexico.

The evangelical church realizes the terrible evil of drink that prevails in Mexico as well as the responsibility of the church in creating a conscience against this evil. This subject was dealt with in the regular sessions of the convention, and a mass meeting was held in the Municipal Theater on Saturday night, at which time a very interesting program was presented. The municipal band played several numbers, and the governor of the State of Aguascalientes honored the gathering with his presence, as did also the judge of the Criminal Court. The two speakers of the occasion were Professor Antonio Gutierrez, of Mexico City, and Professor Enrique Westrup of Monterey.

Like their sisters to the north, the evangelical women of Mexico are awake to the social needs of their country and are dedicating their time, thought and money toward helping solve two of the great problems, that of the Indian and that of alcoholism. They are also concerned with the problem of raising the moral standard in the public schools, and especially are they interested in freeing the schools of songs which verge upon immorality.

Every morning during the convention, from six to seven, a devotional meeting was conducted by A. B. deRoos, an evangelist from Mexico City. At the close of the morning sessions, F. J. Huegel, our own missionary from San Luis Potosi, conducted the Quiet Hour. Sunday night the convention closed with the consecration service in which the officers elected for the convention of the coming year, as well as those of the affiliated organizations, were consecrated to the task for which they had been chosen.

A Forward Step

By HUGH J. WILLIAMS

REPRESENTATIVES of a liberalizing movement within the Roman Catholic church (La Obra de Cardinal Ferrari), which originated in Milan, Italy, have recently begun their work in Buenos Aires, the metropolis of two million people, and capital of Argentina.

Posters were displayed in the principal streets of this great South American cosmopolitan center advertising "El Dia del Evangelio" ("Gospel Day"). Papers announced an attractive ceremony honoring the Gospels. On the appointed Sunday afternoon the great Colon Theater, one of the eight most famous theaters of the world, was filled to capacity with more than four thousand children and adults, while many hundreds more were gathered in the park area in front of the theater, listening to the loud speakers which transmitted the audible parts of the program. The Gospels were eulogized and the people were urged to purchase, read, and follow their precepts. Copies of the Gospels have thus been made available to all persons who wish to buy, at a price of only twenty cents. This celebration is all the more remarkable when one realizes that up to twenty-five years ago it was almost impossible to obtain a copy of the Scriptures or any portion of the Scriptures in Buenos Aires or any other Latin American city. Occasional copies of the Bible could be found in some bookstores but usually at a price which made it impossible for the average person to buy one. Fifteen Argentine pesos (\$6.45) was not an unusual price for the cheapest copies.

The same Catholic organization which is making these copies of the Scriptures available to the people has a radio broadcasting station in Buenos Aires, where programs are put on the air three times a week. The people are urged to buy the Gospels and to read them. Among other

interesting things for the radio audience, the names of the better moving picture programs are given.

Both the American Bible Society and the British and Foreign Bible Society have now had branches in Buenos Aires for a number of years, and their representatives report a steady sale of the Scriptures in Spanish. The American Bible Society has recently published each of the Gospels separately, and these little books sell for ten centavos (four cents) each. To anyone who is too poor to buy, a copy is given for the asking.

La Nación, one of the leading newspapers of Argentina, recently published on its editorial page a lengthy article on educational institutions for women in the United States, by Maria de Maetzu sister of the Spanish ambassador to Argentina. The well written review shows a good knowledge of the development of higher education for women in North America, citing the pioneer work done by Emma

Willard, Catharine Beecher, and Mary Lyon at Troy, Hartford and Holyoke. Especial tribute was paid to Oberlin and Antioch as colleges which admitted from the beginning women as well as men to their student bodies. In conclusion the author eulogizes Matthew Vassar, who not having had the advantages of higher educational training himself, lived a righteous and frugal life, dedicating his fortune to the establishment of a college for women. Particular emphasis was placed on the fact that the founder of Vassar College received his inspiration from the religious instruction given by his mother in the home. The author says that the many colleges started by Christians in the United States in order to train men and women for a higher living are the "lay-convents" of the Protestant church.

We who are citizens of the United States but living outside of our homeland, foreigners in other countries, are anxious that the colleges and universities shall measure up well in the training of youth. What the ultimate opinion of historians will be is in great measure in the hands of the young men and women in the United States today.

Mr. and Mrs. J. G. McGavran and granddaughter, Helen Frances, second child of Mr. and Mrs. Donald G. McGavran, all of India. Mr. and Mrs. J. G. McGavran are sailing for America this month.



Locating at Charcas

By JANE A. BREWER

NOTE: Charcas is a mining town of about ten thousand people, located eighty-five miles north of San Luis Potosí, on the railroad to Laredo, Mexico. We have had a small but promising work in this place. There is a small chapel with about thirty Christians in attendance. F. E. Huegel organized the little church in October, 1927. Samuel Rocha is the pastor there. In this town of ten thousand there were only three teachers, and because of the lack of educational facilities the Mexico Mission has been anxious to establish a school. One of our missionaries, seeing the tremendous need for this school purchased the property which was necessary for the beginning of the school and is holding it personally, until such time as the United Christian Missionary Society can buy it.

For nearly two years the plans have been made for the beginning of this educational work to supplement the work already being done in Charcas. Miss Jane Brewer and Miss Harriet Young will be the missionaries located there.—L. E. T.

ON AUGUST 2, after months of waiting and uncertainty, we went up to Charcas to take charge officially of our house. A rickety, old, topless Ford took us from the station to the town, nine miles up the mountainside. Besides the six of our party with our many baskets, bags, suitcases, bed rolls, etc., there were two other passengers and the chauffeur. Three of the men stood on the running board all the way.

In a moment's time, after reaching our home everyone had turned to the work which was necessary to do. Mr. Huerta bought the charcoal while the cook prepared the dinner; the mozo (the cook's husband) soon had several of the rooms and the patio in good condition using the broom and disinfectant which we had taken with us. Meanwhile Mrs. Huegel and I were busy studying the house. I had taken along some dishes, but the cooking utensils were in one of the trunks along with the canvas cots and bedding. These things did not arrive till after eight that night. We had a real picnic dinner sitting on the cement window seat.

After dinner, Mr. Huerta went about the town to learn what materials were available there and what we would need to get in San Luis Potosí to send up to Charcas. Meanwhile Mrs. Huegel and I studied each of the sixteen rooms, to decide on the best use of each one. At first all seemed chaos, but bit by bit Mrs. Huegel helped to reorganize all. We decided upon the two front rooms, and the next two which follow, as the school-rooms—one for the kindergarten, one for the primary class, one for the office, English classes and possibly reading room, and the fourth may not be used immediately, but will eventually be the room



Four of the San Luis church boys

Left to right: Leon Diaz, teacher in Sunday school; Reuben Castillo, president of Christian Endeavor society; Armado Robles, teacher in Sunday school and secretary of Christian Endeavor; Andres Franco, secretary of Sunday school

for a second teacher, when we are able to enlarge the school.

A bit of lattice work and flowers will help to separate the school proper from our home, which will be the rooms which follow. There will be bedrooms for Miss Young and myself, with a small bathroom between (even if there is no running water); a "guest bedroom" (for we hope to have many visitors to link us up to the outside world); a dining room, a kitchen, a servants' room, and a parlor, with two real extravagances (just American touches)—a fireplace and a sun porch. The fireplace will be our only means of keeping warm in the winter and as Charcas is higher than San Luis, it is also colder. The sun porch is to open off the parlor, in the part of the property where there is most sun, with double French doors. The roof may be made of palm leaves, and the floor of colored cement which resembles mosaic tile. The wall will be about a meter high, and will

have many flowers and vines climbing about. Can't you just see it!

The rooms continue on in single file till they reach the next street; here they widen into two. These back rooms are to be: a storeroom, a garage (alas, not for our car, but to rent!), and the last three rooms are to be made into four rooms and to be cut off from the rest of the property and rented to a good family.

There are sixteen rooms, two of which are on the main street in front of the plaza, two others are on the back street. The two rooms on the plaza have windows, the two on the back street have two doors each (without glass); and only one interior room has a window. All the other rooms have but one door—without glass—and when it is shut the rooms have neither light nor air. Now to make the place a good school, and a residence for Americans, it is necessary to cut windows and doors, which is no small task, through walls from two to four feet thick. Some floors must be made, some new roofs placed, and almost all must be painted both inside and out.

Mrs. Huegel returned on the third, but Mr. Huerta and I stayed another day to perfect the plans and to take all measurements. Since coming back, Mr. Huerta has bought his supplies and started them up to Charcas, and has taken his wife, his brother and family and returned to the work.

Zenaida Valadez, who is to be our teacher in the school, has come, and she and I have spent much time having conferences with the school directors and studying textbooks, schools, program, etc.

The name of the school is to be "Colegio Hidalgo," and the address is Jardín Hidalgo No. 5, Charcas, S. L. P.

Our Post Office address is Apartado No. 4, Charcas, S. L. P.



Ready to start housekeeping in Charcas

"Both And"

By AMY JEAN ROBISON SARVIS

Before her marriage to a Y. M. C. A. secretary, Mrs. Sarvis was a missionary to Japan under the United Society, and is unwilling now to confine her talents entirely to the home in view of the great need on every hand.

MISS MAYME GARNER'S article in the May number of *WORLD CALL* touched a very responsive chord in my heart which is still vibrating. Out here where possibilities and opportunities are numerous beyond counting and where the home is one of those, there is sometimes an inner conflict when the wife gives up the outside duties to devote her time to the home and the little ones in it. The outside calls loom large and one wonders—!

At least I did, and now I'm trying the "Both And." When M. B. Madden went home for a vacation last spring his work in the Higher Commercial School of Osaka, which is being raised to the rank of a university, was left unfilled. A Japanese friend recommended me to the authorities, with the result that I was asked to take some work there. At the same time I was asked to fill a vacancy in the Girls' Higher Normal School in Nara (one of two such schools in Japan) and also to teach in the Nara Commercial School of high school grade. I was also anxious to get back to Eigo Gakko if only for a short time each week. Fortunately for me the foreign English teacher needs to be at school for only the teaching hours, which are arranged at his convenience, so it was possible for me to arrange a varied teaching schedule and yet be at home enough to keep things there running smoothly.

A woman teacher at the university is quite an innovation and I feel that in my work there is much more at stake than the lesson taught. I am feeling my way—finding a place for myself among the students, with a hope that an impress may be made on their lives deeper than the mere textbook.

The hour at Eigo Gakko is certainly a "getting back" for me. Using a hymn book Miss Florence Carmichael recommended for vacation Bible schools, Mr. Sarvis and I are trying to make the chapel music hour an evangelistic opportunity—systematizing and grading the songs for the lesson they teach. Wherever it is possible a Japanese translation of the song is used also.

The Doyokwai at Eigo Gakko has been thrilling too—an average attendance of thirty this term, with rapt attention and interest. Mrs. Crewdson did some splendid work with the girls and as I come back I feel that it shows up in the keen, live interest they manifest. This month the girls came out to our home for the meeting. We went up to the hills around our house and seated on the side of a hill overlooking a small valley of rice fields we had our meeting. The physical situation lent its charm to the whole lesson.



Mr. and Mrs. H. C. Sarvis and some of the Christy Institute members Alumnae Association members, taken on their spring trip. The young woman at the left of Mr. Sarvis is Miss Asai, the typewriting teacher. The man kneeling is Mr. Momose, one of the English teachers. Jessie Edith Sarvis is in the center front.

The Girls' Alumnae Association of Eigo Gakko holds semiannual meetings in the form of some excursion. In the spring quite a long trip was taken. Twenty-eight of us made a jolly party to brave a heavy mountain storm and a "slipping, sliding return" down a mountain path ordinarily in good walking condition. These girls, out in business, are eager to get back again into contacts with teachers and old friends and, more than that, with the "fuller life" they heard about in school but have come to appreciate more since they are out in their work.

The Tennoji Church women's monthly meetings claimed more of my attention last winter. The meetings are held in the various homes. At times the hour usually given to a speaker is used for general discussion and the comments

heard at such times help one to realize just how far they have come and how far they have to go.

While Mr. Sarvis does the teaching at the Sunday evening English Bible class, there are any number of things the assistant needs to look after—helping those not familiar with the Bible to find and keep track of the lesson, see that latecomers have their Bibles and get into the thread of the discussion, and so on.

This side of life not only lends variety to but greatly enriches the other side when mother gets home and drops book, bag and hat to take up the reins from capable hands that have held them in her absence. Time will tell how completely successful the experiment is but so far it is enticing, each part enriching the other and increasing capability.

Jarvis College Begin 16th Session

By J. L. JEWETT

JARVIS CHRISTIAN COLLEGE, maintained by the United Christian Missionary Society for the education of colored youth, began its sixteenth session September 21 with simple but impressive ceremonies.

The college is located on the Texas and Pacific Railroad ninety-nine miles east of Dallas and owns 864 acres of splendid farm and timber land. It has fifteen well appointed buildings and a faculty of twenty members representing the leading colleges of the North and East.

The opening was very auspicious because the girls were about to move into the Ida V. Jarvis Jubilee Hall, dedicated a year ago but unoccupied because of lack of furnishings.

In the address by Grant K. Lewis, chairman of the department of home missions, he aptly impressed upon the crowded chapel of students and friends the honor and dignity of honest labor.

Owing to the absence of the president, Mrs. J. N. Ervin, congenial, capable, devoted companion of the president, presided at the exercises.

"Conference Pays"

By DOROTHA G. SNYDER

THERE is no similar organization in our brotherhood that is increasing both in numbers and membership with a greater rapidity than the Conference Clubs. Created to serve, the Conference Clubs are fulfilling that purpose and are drawing the attention of a greater and greater number of young people to the challenging and inspirational summer conferences.

Upon investigating the Conference Club one is apt to reach the conclusion that it is just another of those numerous organizations whose purpose it is to amuse; that the members of the club are so many more young people seeking fun and jollity. However, this conclusion is quite untrue, for under the light-hearted laughter of the club's members is a deep-rooted desire to serve, and it is upon and because of the desire that the Conference Clubs are founded.

To serve the Christ! It is at the summer conferences that young people decide that this is their aim, and that if they are to serve efficiently they must have a well-rounded plan of living. They want the "Abundant Life" of which Jesus speaks; therefore, they adopt the Fourfold Plan of living, which emphasizes the four phases of life, knowledge, worship, recreation and service. It is at the close of the conference that the conferees feel the urge to return to their home churches and better that Christian Endeavor society, or build up that Triangle Club or Sunday school class. So we find that the conferees return to their home churches eager to put the new things they have learned into effect.

However, each conference-ite learns that one can do little and soon all the conference-ites of that particular church are banded together in the organization known as the Conference Club. Therefore, we find that the Conference Clubs are a natural result of the summer conferences and their teachings; that the aim of the conferees becomes the aim of the Conference Clubs, and that the Fourfold Plan of the conference-ites becomes the Fourfold Plan of the Conference Clubs.

One club, before planning its year's work, decided to study the church life of the young people, find its weak points, and then, remedy them. The Christian Endeavor—the Triangle—The Bible school classes—it seemed as if all the young people's organizations were failing and those conferees knew that something must be done. A committee of the best trained young people of the club was duly appointed to study the church life and to recommend to the club a program of work for the year. For two months the committee attended, studied and analyzed the various activities of the church. At the end of this time the committee had several good reasons as to why the young people

were supposedly no longer interested in church.

One of the deficiencies that first came to their attention was the lack of real recreation. True there were socials. Indeed one of the elders when broached on the subject of recreation stated, "I can't see the need of any more recreation. There's something going on at this church every night now." Socials, yes, but not sociability.

The program which the committee finally recommended to the club called for five parties, one a month for five months, starting with October. Soon plans for the big party were under way. The invitation committee reported that it had received one hundred and seventeen replies of acceptance to its two hundred invitations. Three evenings were spent in decorating the church basement by the committee appointed to do this work. The refreshment committee was on hand each of these evenings to serve the workers very substantial refreshments. The young people enjoyed the work. As one young man put it, "We had more fun decorating than we had at the party." The night of the party came with over one hundred and fifty guests—young people who belonged to or attended that church.

The next meeting of the Christian Endeavor had an attendance of about twice the usual number. The young people's societies seemed to wake up. The supervised recreation had created more interest in the other activities of the church.

Upon studying the Christian Endeavor it was found that the program itself was at fault. The Christian Endeavor society was not filling the vital need of the young people. Many of the Sunday evening leaders had forgotten that such a thing as prayer existed and devotions were not to be thought of. The matter was taken up

with the sponsor of the Christian Endeavor society and the club agreed to plan a fifteen minute devotional for each Sunday night Endeavor meeting of the year. The club has kept its agreement and now those devotionals hold such a place in the Endeavor program that the young people of the Endeavor have asked the club to continue its work in this line.

The month of June saw the beginning of the conference deputation work. The club sent one of its members to sixteen churches where she told the young people about the summer conferences. The climax of the campaign was a supervised recreation party for the young people of the visited churches, sponsored by the club. The club brought to the party one of the faculty members and several of the conference officers. This club was responsible for thirteen delegates at the summer conference.

When informed at the first of June that the church was financially unable to send a delegate to conference—the club raised necessary funds to send four of its members.

The above is simply a report of what one club has done. What a service it has rendered to its church! Who can evaluate the good it has done in the individual lives of its members? Add to this the fact that there are Conference Clubs all over the United States and that each is doing a similar work, then will come a vision as to what the brave little clubs mean to the young people of our brotherhood.

The Conference Clubs are not a panacea for all weaknesses of the young people's departments. More than twenty young people are required to make a perfect church. Nevertheless the clubs are rendering great and distinctive service to our brotherhood and more and more of our churches are saying—"Conference pays!"



Senior Christian Endeavor Society, Ashland, Ohio, which averages seventy-five during the winter months. This society was under the direction of Mrs. A. B. Robertson for four years, until she went to join her husband in the pastorate of First Church, Jacksonville, Florida. Mr. and Mrs. Robertson are to be seen in the left center of the picture. As an expression of appreciation the society presented Mrs. Robertson with a pair of silver candlesticks.

Board of Education and Work of Our Colleges

CANTON, MISSOURI. Culver-Stockton College began the academic year with an enrollment of two hundred twenty-five students, while others have signified their intention of coming in late. Three Chinese students from Sun Yat Sea University of Canton, China, and one Japanese student are enrolled this year.

Richard Shannon Graham, the great grandson of Dr. James Shannon, the first president of this institution, is attending the college. He comes from Batavia, New York, and is a fine upstanding young fellow. Dr. Shannon was president of the University of Missouri, but resigned to become the first president of Christian University, now Culver-Stockton College.

On convocation day, September 12, President Wood gave an address to the faculty and student body stressing, "What Is Education?" Classes began on that day. College yells and songs were much in evidence at student gatherings. The sophomores feel a heavy responsibility in training and directing the freshmen, who must give due respect to the sophomores and upper classmen—in addition to wearing the stunning green caps.

Summer school at Culver-Stockton has become an established institution. About two hundred students were in the classes this year and work of a fine type was accomplished. In 1917 about twenty-five students attended the summer school; so it is clearly evident that the summer program has grown in efficiency and popularity.

Enid, Oklahoma. Phillips University closed its academic year, for the fourth time, with all debts paid. New members of the faculty are: Leatha Leonard, assistant professor of sociology and economics; Elbert Whitwell, assistant professor of Old Testament and New Testament literature; S. Ward Hutton, professor of religious education; Mrs. Epta Beach Heffner, pipe organ theory; Frank Iddings, band music.

At the end of the first week of the school year the enrollment in the College of the Bible alone was 153. Of that number 9 are graduate students, working for their B.D., degrees, 21 for their A.M., and 27 for their A.B. The enrollment exceeds that of a year ago, and the prospects are that the pace will be kept up throughout the year.

The two daughters of Teizo Kawai, one of our Japanese ministers, have enrolled in Phillips University; also John T. Hou, of Canton, China, for his M.A. degree. Andres Delgado of Mexico, enrolled in the College of the Bible for ministerial training. Mr. Delgado ministers to the Mexican mission in Enid, and has baptized four of his countrymen recently.

The four Prokhanoff brothers, students of Phillips University, formerly of Russia,

attended the World's Sunday School Convention at Los Angeles this summer, where they were received with great favor, both in music and speech. They filled a six weeks' musical contract in California preparatory to returning to Phillips for the fall semester.

Los Angeles, California. *The Panther*, a new weekly publication edited by the students of California Christian College, reports that the college has the largest enrollment of students ever known in its history. Besides the large number of students from California, there are enrolled young people from Arizona, New Mexico, Texas, Idaho, Kansas, Tennessee, Pennsylvania, and other states. The Hawaiian Islands, Philippine Islands, China and Japan are also represented. Silvestre Morales, Philippine leader is enrolled with nine others of his race, all his "Timothies."

California Christian College offers this year special courses to laymen and ministers located close enough to the college to attend one or more hours a week. Warren Grafton, minister of the First Christian Church of Los Angeles, will conduct a course reviewing the major trends in present day religious thought. C. C. Chapman, chairman of the board of trustees of the college, will offer a course upon, "The Ministry from the Layman's Viewpoint." A number of outstanding leaders of Disciples of Christ, and of other communions, will present a series of lectures upon, "The Church and Its Ministry."

Wilson, North Carolina. Atlantic Christian College opened, September 10, for the twenty-seventh year with students registered from eleven states. The spirit of the student body is excellent and the indications point to a year of steady, purposeful work.

The convocation sermon was given in the college chapel by Richard Bagby, pastor of First Christian Church, Washington, N. C. Mr. Bagby was for six years the college pastor and is always a welcome visitor.

New additions to the faculty are Martha L. Edmondston, George Washington University, modern languages; Ruth E. French, New England Conservatory of Music, piano; Ada L. Cannaday, University of Virginia, instructor in English and science; Frank R. Hufty, private teacher in England and Italy, voice; T. L. Anthony, University of Georgia, athletic coach and instructor in history; Ed T. Stallings, instructor in violin.

Work on the new college buildings on the beautiful new site just west of Wilson is going forward. The two buildings to be erected first are the girls' dormitory and a central heating plant. Foundations for these are now being laid. The city garden club is planning to set an avenue

of myrtle trees along the half-mile stretch of paved highway leading to the college campus.

Hiram College. A moderate increase in the total enrollment at Hiram College was made this year over last year. The largest increase came in the freshmen class, which was 30 per cent over last year. For the first time in many years, the boys in the freshmen class exceed the number of girls.

The freshmen class assembled on the campus four days before the upper classes were scheduled to return. This time was given them in order to help them become adjusted to college life, a custom which is being adopted by many colleges.

Many new changes and improvements have been made at Hiram College during the past year. The new Colton Hall is considered one of the finest buildings for scientific work in the state of Ohio. The room which was left vacant in the old main building by the removal of the laboratories has been made into offices for the members of the faculty and into laboratories for the new department of home economics.

A complete four-year course in home economics has been inaugurated this year, consisting of work in the fields of food and nutrition, and household art with its divisions of textiles and clothing. The most modern equipment of all kinds has been installed. The course will also lead to positions in research laboratories, cafeteria and tea-room management, and costume art work. This department is under the supervision of Victoria Martha Kloss, M.A., Western Reserve University.

Fort Worth, Texas. Texas Christian University held the first classes of its fifty-fifth school year on September 20. The approximate enrollment shows 450 freshmen and 850 members of the other three classes.

Additions to the faculty for the new school year total fifteen, eight of these having the Doctor of Philosophy degree.

Dr. J. A. Glaze will head the new department of psychology. Heretofore psychology and philosophy have constituted one department. The department of mathematics will be headed by Dr. Charles R. Scherer. Dr. J. L. Whitman is the new head of the chemistry department. Dr. Margaratha Ascher has been added to the modern language department as professor of German. The department of government has been increased by the addition of Dr. Robert M. Duncan. An additional professorship in history has been established and is filled by Dr. Raymond L. Welty. Dr. Charles Ivan Alexander has returned from his graduate work at Princeton to teach geology.

An important step forward by the

school is the employment of a full-time dean of men in the person of Dr. L. L. Leftwich, who will devote his entire time to his duties as dean and vocational adviser for the men students of Texas Christian University.

Eureka, Illinois. The enrollment figures of Eureka College received from the registrar's office are as follows: Seniors 34, juniors 43, sophomores 63, freshmen 85, special 5; total 230. This is exactly the same enrollment as that of the first semester last year. The number of men in the freshmen class this year outnumbers the women, there being 46 men and only 39 women. This is in direct contrast to the freshmen enrollment of other years.

Freshmen week was observed from September 14 to 18. Prof. A. C. Gray and Miss Seeley gave the new students instruction on How to Use the Library; Prof. Silas Jones gave a series of lectures on Conditions of Study; Prof. T. E. Wiggins talked on College Life; Dean S. G. Harrod gave instructions on Aims and Purposes of a College; Prof. E. E. Higdon talked on the Laws of Learning; Prof. Mary H. Jones spoke on The Rules of the Road; Dr. Mary Newson talked on Clocks and Students; Prof. J. S. Compton gave a lecture on Important Commonplaces and Prof. W. T. Jackson instructed the freshmen on the Use of Time.

Home-coming celebration was held October 12, 13 and 14, when the faculty and students welcomed the old graduates of Eureka College to the campus. A big parade led by the college band took place Saturday morning. This included floats from the various fraternal organizations, classes and townspeople. Prizes were given for the most beautiful, the cleverest and the most comical float. The big occasion of each home-coming is the football game. This year Wheaton College furnished the opposition.

Indianapolis, Indiana. September 17 Butler University began a new epoch in its history. The institution was chartered on January 15, 1850 and opened its doors November 1, 1855, under the name of Northwestern Christian University, which was at that time located near what is now the heart of the city of Indianapolis. In 1873 the board of directors decided to move the University to Irvington, then a suburb, but now a part of the city of Indianapolis, and in 1875, construction began on the college buildings on the new campus. Once more Butler University has moved to a new campus. It is a wonderful campus of woodland in what was formerly Fairview Park. New buildings have been erected. The Jordan Memorial Hall, which has cost something more than one million dollars, has been pronounced one of the finest pieces of architecture in America. The field house and stadium are completed and other buildings will be erected in the near future.

The institution opened the new school year with an enrollment of 1762 students. Butler's future is very promising.

Lynchburg, Virginia. Lynchburg College has a total enrollment of 249, of which 130 are boys and 119 girls. Of this number 49 are Lynchburg students and 17 are of the community. Four are listed as special students.

Ten religious affiliations are represented with the largest number being 128 in the Christian Church. The other affiliations are: Baptist 40, Methodist 37, Presbyterian 13, Jewish 6, Lutheran 5, Catholic 24, Episcopal 3, Unitarian 2, and Evangelical 1. Ten students failed to list their religious affiliation.

Virginia has contributed 206 students out of the total enrollment. Maryland follows with 17 students and West Virginia with 14. Seven other states are represented.

Orientation Week for the freshmen class was observed for the first time this year at Lynchburg College from September 14 to 19. The purpose of this week was to introduce the new students to college life and to try to make them feel at home.

Spokane, Washington. Spokane University opened for its sixteenth session September 21. The enrollment of students for the regular classes 117. In analyzing the enrollment it was found that a number of states were represented—Washington sends 84 students, Idaho 16, Montana 6, Ohio 3, Wyoming, Missouri and California, 1 each. Also Japan is represented by a student in the freshmen class, who was enrolled last year in the special classes. Ten students are sons or daughters of prominent Christian church ministers.

Two new members have been added to the faculty. Professor T. E. Ashton of Spokane has been elected head of the department of voice in the College of Fine Arts, and Miss Cora Weldon of California heads the department of English and will serve as dean of women.

Columbia, Missouri. The opening of the fall term, September 12, ushered in the seventy-eighth year in the history of Christian College. The year opens with every prospect of good fortune and success. St. Clair and Missouri Hall dormitories are full to capacity, the faculty has a splendid spirit of cooperation both with students and the administration, and the endowment program is encouraging.

Chicago, Ill. The Divinity House is now erecting a beautiful stone building on its ground on Fifty-seventh Street at University Avenue, just east of and adjoining the University Church of Disciples of Christ. The cost of the building when completed and furnished will be \$150,000, of which \$100,000 has been raised. It was dedicated and opened for use the 22nd of October. The architecture is of the Gothic type, harmoniously suited to the environment.

More than five hundred men and women students have been identified with the House during its history. The great ma-

jority of them are now in the active ministry of the Disciples of Christ. Sixty-five others are foreign missionaries and almost as many are professors in Disciple colleges.

Bethany Station, Lincoln, Nebraska. Cotner College began its forty-first academic year, Monday, September 10. The third annual convocation Sunday was held September 16, at the Bethany Christian Church. President J. B. Weldon preached the sermon on "The Marvelousness of Jesus." Faculty and students attended enmasse. The day is designed to bear the same relation to the beginning of the school year that baccalaureate Sunday does to the close.

Lexington, Kentucky. Dr. T. B. McCartney, acting-president of Transylvania College, reports an increase in the enrollment of the student body. During the first two weeks there were enrolled 330 students in Transylvania College, and 22 graduate students in The College of the Bible as candidates for the B.D. degree. This is nearly 100 per cent increase in graduate students over any previous record. The new year opens with enthusiasm and with renewed hope.

Fulton, Missouri. William Woods College, a junior college for girls, is crowded to its utmost capacity this year, and it was necessary to turn away students for lack of dormitory space, although the institution has ample classroom and teaching facilities. The trustees are now contemplating erection of a new dormitory to take care of the overflow.

Des Moines, Iowa. October 5, John Philip Sousa and his 90-piece band, on their Golden Jubilee Tour, gave two concerts at the Drake University field house, a matinee and an evening concert. The Drake band and the Simpson College band, which had been invited to attend, joined with Sousa's band in rendition of several of Sousa's marches, one being "Stars and Stripes Forever," at the evening concert. Approximately 180 pieces were heard in the assembled bands.

The following short and concise article, written by Dr. D. W. Morehouse, president of Drake University, was given to college students as a bit of sound advice:

"Starting in college is like starting on a long journey. There are some don'ts and some do's. Don't take too much luggage, especially if it is unessential. Don't drive too fast at first. There are more wrecks in the first mile than during the rest of the journey.

"If you are safely on the ship, make sure that an experienced pilot takes you out to sea. When once you have picked up your great circle, start on it. Every deviation of the rudder costs time and money. Watch well the log. Daily reckoning is the safest navigation. Distance and position are the absolute essentials of a safe journey."

Among the Hill People in India

By DAVID RIOCH

SOME months ago Mrs. Rioch and I made a three months tour in the hill country around Jubbulpore, among the aboriginal people called Gonds. These three months were the most intensely interesting we have ever passed in such work since coming to India.

There is a fine road running from Jubbulpore through Barela, then on around and up over the hills, on for fifty miles to the old native city of Mandala. By far the most of this road takes you through immense jungles running uphill and down and around so as to almost make you dizzy. From Barela we have thirty-two miles of this road in the district for which we are responsible to make Christ's name known among the people, not to mention the ten miles to Jubbulpore and the twenty miles in another direction. Along these roads lie many villages.

Our first camp was in a village called Dhanwahi, about fifteen miles along this road. In a field we found some fine mango trees under which we pitched our tents. On every side the great jungles extended, where dwell tiger, leopard, bear, wild boar and different kinds of deer.

One night we had a meeting at the headman's home, where all the people of the village were gathered to hear. At about 10:30 we dispersed. The headman, having some work to do, sat up writing until after eleven o'clock. Before falling asleep he heard a commotion in his cattle-shed just near his house. Jumping up, he put a couple of cartridges into his shotgun, seized his lantern, and was just stepping off his veranda when he saw a huge tiger looking at him. They stood looking at each other, the headman with his lantern in one hand and his

gun in the other and the tiger not five yards away. Neither moved until the tiger suddenly whirled around and trotted off down the road passing between our tents. That week this tiger had killed three of the village milch buffaloes. It was near this village on the Sunday morning following, we heard bear in the jungle just a short distance from our tent. One of these chased one of the village women, knocked her down scaring up her face badly, but, for some reason, left her and she got home, greatly scared. Our work in this camp was very interesting, there being more villages within walking distance in every direction through the jungles, than in any other part. In one village after several meetings, we were greatly heartened when one of the principal men asked us to tell them just what they must do to become followers of Christ. We were so pleased to get this opportunity. Mrs. Rioch had done a lot of work with the sick folk in this village. One man totally blind from cataract we took in our car to the hospital in Jubbulpore and he came back seeing. This has caused these village people to wonder and to give more attention to our messages to them.

As our work led us from place to place, each camp became more and more interesting for we forsook the main road and started right into the heart of the jungle. We discovered a road built by the Forest Department which was used for hauling out logs from the jungle. This road led us ten miles through the wildest, densest jungle we had ever seen. Just before we started in, the Forest Officer said to me "You will most likely see a very huge tiger on your way, for last evening he killed a bullock just close to the road. He is very cunning. Many officers have

come out here trying to get him, but he is too clever for them. By his tracks, he must be very large. He has learned never to kill an animal that is tied as bait. After killing anything he finds, he eats his fill and never returns the second time to feed, as is usual with these animals. If a beat is organized to drive him out, he will always turn and dash through the beaters' line. Every trick that is known has been tried on him, but he is just too cunning. The man who gets him must come on him unexpectedly and meet him face to face." This story added interest to our journey in. We had been able to get carts to take our tents and outfit through this jungle with instructions to go on eight miles beyond the first village to another, which we could work from as a center. We had only gone a little over a mile, when to our extreme disappointment, we met our carts returning. The cartmen had taken our goods to the first village ten miles away, but through fear refused to go any farther. We tried to get them to return, but they absolutely refused to do so, saying they had just seen the tiger at a stream. The journey through that wondrous jungle will never be forgotten. The road, just wide enough for one vehicle, led curving and twisting up steep hills with turns so sharp and road so narrow, it was only by the most careful driving we could get around them. Then down and down on and around into the depths of the dark bamboo jungle, then climbing up and up. Had we met any carts there could be no turning around. Time and again Mrs. Rioch asked to walk, as the drop off on the lower side of the road was so sheer in places it made her head swim. On and on we went not knowing what we should find ahead of us. Unfortunately, or fortunately, we did not see the tiger. I had my rifle handy, but as it is a small bore, it would have been madness to attempt a tiger with it.

We finally got to our destination and soon got our tents pitched. The camp was on the outskirts of the part we wished to cover and so we began to explore. Narrow pathways only, led from village to village and no vehicle could go on them, in fact there is no such thing as a cart in all that district. Happily we discovered another forest road leading to a town called Bijagaon, which would make a fine center. Leaving the tents behind, we started in the car taking our bedding, two small cots, food, etc. A car had never been over this road before. It proved even more thrilling than the ten-mile road. We were able to get to within about three-quarters of a mile of Bijagaon. When it was impossible to get on any farther, we called the people to us and the headman of the village, who proved very friendly, said, "We will



A bamboo shaded drive near Jubbulpore, India

clear a road for you to come in on." In a day and a half they did so at the cost of about two dollars and we reached a wondrous mango grove, that, as Mrs. Rioch said, looked like a huge cathedral. We began to lead the simple primitive life, the trees alone forming a shelter for us. It was a wonderful place and, best of all, the people were very friendly. The headman told me that over thirty years before an English missionary had come to that village and preached to them. Near where he stood there was a stone god and going toward it the missionary put his finger in the idol's mouth and called on it to bite. Then turning to us he said "You see he cannot bite." Then he put his finger into its eye and said, "He cannot see" into his ear and said, "He cannot hear, then why do you not turn to the true and loving God, who made you and who loves you?" This man, Sobhan Singh, by name, said to us: "From that time I have never worshiped an idol but only God." We discovered that he was the leader of the Gonds of those parts. He came to us offering to call all the people of the nearby villages to hear our messages. It was on Sunday night that a great company came together and we had a remarkable meeting. We first of all gained their attention by the magic lantern slides and the phonograph which sang to them in Hindi the



Bringing the sick to the foreign doctor in India

story of Christ. This was interspersed and followed by plain simple talks on Christ, his life and purpose for men.

In the grove Mrs. Rioch had taken up her stand with the medicines. Never before had a doctor been there and she was kept busy. Sometimes even before daylight people would come. We continued there five days. On the afternoon before we left there came upon our open camp

a terrific rain, hail and wind storm.

An Indian village is scarcely the place one wants to spend a night in, so with a few bamboo poles and a waterproof sheet I rigged up a shelter. The next day with great reluctance we left that place. The crowd that was with us all the morning and that saw us off made us feel the people were as loath to see us go as we were to leave.

Sociedad Estudiantil de Obreros Cristianos

(Student Society for Christian Service)

By HUGH J. WILLIAMS

UPON the occasion of the visit of Dr. E. Stanley Jones of India to Buenos Aires the Student Society for Christian Service had the above photograph taken. The active members of this student's organization are young men and women in the Union Seminary, the Young Women's Training Institute and the Argentine schools, who are preparing for full-time Christian service as pastors, community workers, personal evangelists and teachers. Members of the faculties of the two institutions named are admitted as honorary members. This virile group of young men and women, chiefly of the River Plate Republics, band together for mutual help and inspiration and actively look out for other students who may be likely material for training in Christian service. Membership is open to students of all Christian communions. Thus far there is representation of Methodist, Disciple, Syrian, Armenian and Anglican churches.

There are eleven nationalities represented in this picture. Can you pick them out before referring to the list?

The picture above shows, front row, left to right: Fausto Begnozzi (A), Luis Villalpandu (B) Eugene Stockwell (N.



A.), Carlos Negrin (U), Abel Jourdan (U), Pedro Urcola (A), Eulalio Burgos (A), Felipe Metlub (S); second row: Emeteria Diaz (Sp.) Juana Henderson (U), Noemi Fossatti (A), Maruja Ibarra (U), Dr. E. Stanley Jones of India, Guillermo Staszkeski (C), Valentina Akimenco (E), Elvira Salomón (A) Helena Goldschmidt (U); Third row: Miss Zona Smith (N. A.), Italina Azzatti (A), Noemi La Moglie (A) Miss Ina Mae Beissell (N.A.) Mrs. Winifred W. Williams (N.A.), Haggui Sirabonian (Ar,

Marca Urban (C.S.), Mrs. Vera Stockwell (N.A.); Back row: J. D. Montgomery (N.A.), José Basol (Sp.), Saturnino Tardaguila (U), Tomás Bruzon (A), Hugh J. Williams (N.A.), Dr. Jorge P. Howard (A), David Neimark (A), Juan Gattinoni (It), Hugh C. Stuntz (N.A.), Carlos D. Gattinoni (A).

Key: (A) Argentinian; (Ar) Armenian; (B) Bolivian; (C) Chilean; (Ch) Czech-Slovakian; (I) Italian; (N.A.) North American; (E) Russian; (S) Syrian; (Sp) Spanish; (U) Uruguayan.

The Many Activities of a D. V. B. S.

By MRS. LURA R. HARNESS



Daily Vacation Bible School, Dinuba, California, conducted by the Junior congregation. This school won first place at the Santa Cruz convention. Only about half of the 200 in attendance show in the picture.

LAST year the Dinuba junior congregation of the Christian Church, Dinuba, California, held a daily vacation Bible school in the wonderful grape arbor in the superintendent's back yard. Nearly 200 children, many of them Japanese, Korean, Chinese, German and Mexican, attended.

This year the school was larger in every way, over 300 being enrolled. These children came from every walk of life—some from other nations, some from wealthy homes, some from the middle-class, but most of them from the poorer homes and from the streets. The class president is Stephen Oisha, a natural leader and loved by all. His father is pastor at the Japanese Church in Dinuba. The president of the junior congregation is Alfred Yamaguchi, another promising Japanese boy from San Diego, who came here to be under our leadership. His father was the first Japanese missionary in San Diego and his uncle leader in the Dinuba Mission. The children gather at twelve and leave at six o'clock. We try to meet the needs of the community during the fruit season and keep the

children off the streets, at the same time trying to follow Solomon's advice in Prov. 22:6.

Many beautiful articles of craft and art were made. We are going to send two boxes to our orphans' homes at St. Louis and Denver, forty-five or fifty beautiful jesso plaques to our California Christian Home at San Gabriel, one to Japan, one to the missions in Los Angeles and San Diego, a box to Silvestre Morales' church in the Philippines and one to Mr. Inez in the Philippines, besides making plaques from beautiful Bible pictures for local Japanese and Korean missions.

We are trying to give to the children the true Christian spirit of serving others. Sunday evening we went over across the tracks and had a service for the Filipino boys who are here working in the fruit. We had over 100 at our meeting and will hold another next Sunday evening at six and hope to be able to start a Sunday afternoon Bible class for them in our arbor school.

The superintendent's helpers are the older members of the Junior congrega-

tion, and a wonderful band of helpers they are. At recess they build in the large sand box the sand table lesson for the benefit of the younger members, such as the Garden of Eden, Nazareth, The River Jordan, Jacob's Well, Temple at Jerusalem, Mount of Beatitudes, Mount of Olives, The Garden of Gethsemane, etc.

Friday of this week the children were taken to Mooney's Grove, Tulare County's wonderful picnic grounds for children. There are free boats and swings and a wonderful day was enjoyed by all. At noon a bountiful picnic dinner was spread on the long tables. About four o'clock they started for home and stopped off in Visalia at the County Hospital and Poor Farm where they sang songs and gave memory chapters.

The superintendent has entered into many lines of work for children in the past eighteen years, but feels this the most profitable of any ever taken up and urges others to try it. It not only trains the child spiritually and morally but proves a blessing to the superintendent and helpers.

We have three weeks union daily vacation Bible school at the close of school in June and this is followed by two months' school in God's great outdoor world.

A Birthday Greeting

One of the most interesting characters in our homes for the aged is Mrs. Faith Fisher in the Jacksonville, Illinois, Home. The following poetic tribute to her enlivening spirit was written by the matron of the Home, Mrs. M. C. Redd, and read at her birthday party recently:

We have a kind lady named Fisher.
We've met her today just to wish her
The season's best greeting;
For life, it is fleeting,
And for her the hours have no leisure.

We hear her at six in the morning,
In spite of the kind matron's warning,
"Good morning, my dear one,"

Her voice rings to cheer one
A smile her sweet face is adorning.

Her goodies she always is serving.
Her purpose you never find swerving.
Books, flowers and candy
She always has handy;
And no one she thinks undeserving.

Her knee and her heart may be aching;
It's all the more reason for making
Her fun and her clatter;
No difference; no matter;
Her well beaten path ne'er forsaking.

To her we are sure there comes sadness.
At times there's a wee bit of badness.

But loving and giving
Are most of her living;
Her motto, "A World filled with Gladness."



One of the fifty tables of arts and crafts shown at close of the Daily Vacation Bible School at Dinuba, California. Left to right: Stephen Oisha, class president and leader; Korean helper; Alfred Yamaguchi, president of the Junior Church.

Observe
WORLD CALL WEEK
November 11-18

Station UCMS Broadcasting

THE new Congo Christian Institute at Bolenge, Africa, opened its doors October 15 with twenty students, an average of four from each of our stations.

Jesse Bader attended a meeting of the Commission on Evangelism of the Federal Council in New York last month, when it was decided to read simultaneously throughout all Protestantism I and II Corinthians during next January, and Mark during the first sixteen days of February. This reading is to be followed by the daily use of the "Fellowship of Prayer." This devotional reading will become a definite part of our own pre-Easter program for 1929.

A letter from Bolenge reports that in July a group of Ngiri evangelists arrived in Bolenge and requested that some missionary hasten to Ngongo (some 4 or 5 days travel) to receive 12,000 francs (about \$360.00) offering which the evangelists would not undertake to bring by canoe for fear of accidents by hippos or otherwise. The offerings for the first six months of 1928 were larger than for the last six months of 1927, which are always greatly augmented by the Christmas offerings.

The reorganized Laymen's Missionary Movement is arranging for twelve laymen's conferences to be held in as many important centers this fall and winter. Representatives of the United Society will be asked to speak. The objective of these conferences will be to impart information to groups of laymen and enlist interest in the missionary cause. The conferences last year were considered very successful.

A cablegram from Mrs. S. G. Rothermel of India to friends in Akron, Ohio, reported the death of Mr. Rothermel at Maudaha. Mrs. Rothermel and the children were in the hills in North India at the time, where the children were ill with scarlet fever. The foreign department cabled the secretary of the India Mission, authorizing him to render any assistance necessary.

Miss Grace McGavran recently visited the Presbyterian, Methodist and Missionary Research Libraries in New York to consult the librarians as to method of classification used, methods of issuing books found practical by them, and materials which would build up a library of the type planned for headquarters. Miss McGavran also attended the Second Annual Interracial Conference of Church Women held at Eaglesmere, Pennsylvania, September 18, 19.

Over 77,000 program year books for missionary organizations have been sold to date. These are the programs for the missionary year July '28 to June '29. There have been five distinct groups of program material prepared for each month of the year.

The program for Woman's Day, December 2, is being sent to the local organizations. The program last year was more generally used than for several years. The one for this year is based upon *Survey of Service* and is closely related to the year's program.

The recent storm in Florida did considerable damage to the building of the Florida Christian Home at Jacksonville. It will probably be necessary to put a new roof on the building.

A new addition to the headquarters staff is Virgil A. Sly, religious education director of the Rocky Mountain region, who will supervise the young people's conference work during the time Roy G. Ross is serving, until a successor is chosen, as acting head of the religious education department.

Two deaths occurred in the families of our missionary staff last month. On September 8 Berge Ellis of Bethany, Nebraska, the father of Miss Dale Ellis, formerly of the Philippine Islands and now dean of women at Coter College, passed away. On September 1 the mother of Hugh J. Williams of South America passed away at her home near Scranton, Pennsylvania. The sympathy of all friends goes out to the bereaved families.

The formal opening of the new wing of the Disciples Divinity House of the University of Chicago was held Sunday and Monday, October 21 and 22, with appropriate ceremonies. The dedication address was delivered by H. L. Willett. The new building contains the library, common room, offices and students' rooms.

Mr. and Mrs. J. C. Ogden had an exciting experience with robbers on the upper Yangtze River en route home from Tibet, but escaped with little loss or damage to their goods. The journey out took four months. They arrived in San Francisco in September and Mrs. Ogden and children proceeded to Lexington, Kentucky, where the children are in school, while Mr. Ogden remained on the coast recuperating from the effects of the trip.

Mr. and Mrs. J. G. McGavran, Miss Margaret Conkright, Mr. and Mrs. Neils Madsen, all of India, are en route home, arriving probably around November 1. Mr. McGavran, Mr. Madsen and Miss Conkright are broken in health and are coming home upon the urgent advice of the India mission.

A cable from Congo brings the news of the arrival of a son to Mr. and Mrs. David C. Byerlee of Bolenge, Africa, on August 28. The mother and child are doing well.

Miss Mary Hill of India is ill with typhoid fever in the Bilaspur, India, hospital.

V. C. Carpenter of Porto Rico, who arrived home in September for his year of furlough, is returning to the field immediately in response to the calls for help from that storm stricken island.

Miss Doris Shelton, daughter of Dr. A. L. Shelton, our martyred missionary to Tibet, is assisting in the Juliette Fowler Homes in Dallas, Texas.



"Chevalier de l'Ordre Royal du Lion de la Belgique"

"A Chevalier of the Royal Order of the Lion of Belgium," was the honor recently conferred on A. F. Hensey, our missionary to Africa, by the King of the Belgians. This honor was conferred on the King's birthday, since it is a custom for the King to confer such distinctions on that occasion.

Mr. Hensey has been for a number of years a member of the Belgian Royal Commission for the Protection of the natives, and also the legal representative of our mission to the Belgian Government, and so has made many contacts with government officials, at Brussels as well as in the Congo. He received this honor because of distinguished humanitarian services to natives of the Congo.

Prince Leopold visited Bolenge in 1925 and has on several occasions spoken very highly of the work of our Mission there.

Speaking of Books

Out of the Russian Revolution

FOR a number of years the name of Prokhanoff has been familiar to such Disciples of Christ as keep informed of the work of the brotherhood. Recently some of us have been aware that four nephews of the leader of the Gospel Christians in Russia are studying for the ministry in Phillips University at Enid, Okla.

The story of their harrowing experiences in the revolution and their miraculous escape from death is as fascinating as their declaration of Christian consecration is stimulating. The title, *Experiences with Communism in Russia*, might lead one to expect to find some account of the later operations of the Soviet government, but the brothers came away too early in the new régime to have personal knowledge of any but the revolutionary stage, and Slava, the brother who tells the story, wisely confines himself to a recital of their own experiences.

The little book is well illustrated with drawings and photographs and is attractively printed and bound. President I. N. McCash introduces the volume with a discerning and appreciative statement.

The Beautiful Sunset of Life

THE author well remarks that, "None too much has been written for childhood, youth and manhood, but too little for old age." He continues, "Much that has been written for age is gloomy and depressing. Much that might be written has the ring of triumph and victory." And he proceeds to prove his thesis by writing, not "much" but most happily in that vein.

The book is marked by variety, vigor and freshness such as would be creditable to a man of forty-two, though the author lets us know incidentally that he is eighty-four years of age. And no youngster could have written this engaging, informing, reassuring document. It required the long, active and fruitful life of J. G. Waggoner in the ministry to accumulate this volume of knowledge and of wisdom. And indeed it took long years of practice in the comforting of men and women in old age to develop the unconscious skill with which this veteran Illinois preacher confirms Robert Browning's

"Grow old along with me!

The best is yet to be.

The last of life for which the first was made."

And Mr. Waggoner's thousands of friends will gladly testify that his own life justifies such words as the following:

"Old age is beautiful. The sun shines brightest at noon, but it is most beautiful in the glow of the evening. The forest

is never so beautiful as when clothed in its shroud of purple and gold. * * * Our Heavenly Father never meant any part of life to be a failure, but that all seasons should contribute to its completion."

"When evening approaches, it does not grieve us to lay down the implements of industry for a night of rest. When the battle is over and the victory won, why should we grieve to lay aside the shield and sword and rest awhile, and wait to hear our Captain's glad call, 'Come up higher'?"

The foundation of all this good cheer and confidence appears in the chapter on "The New Life," the conclusion of which is:

"The religion of Christ is positive, radical and complete. It means the reconstruction and maintenance of life on a plane of justice, love and peace, all the way. It attempts the symmetrical and uniform development of all the nobler qualities of soul into the beautiful, perfectly balanced life of our Lord."

Of course the reading of such a book should not be confined to the aged, for the youngest of us hope to reach that estate finally, and need all the advance preparation possible, but it ought to occur to many of the readers of this review to give *The Beautiful Sunset of Life* to a parent or friend who is past seventy.

Missions in a Changing World

THIS volume deals with a number of the problems of missions growing out of the changing conditions. There is nothing new in the statement of changing times. The author seems to confuse the civilization of America and the church, and leaves the inference that mission work cannot succeed until all sins of Americans are overcome.

The outstanding obstructions to missionary work named by the author are trade, war and sense of race superiority. This position is well stated.

The chapter on "one increasing purpose" is a splendid presentation, and answers the question "Why send missionaries?"

The arguments for cooperation and friendship are strong and convincing. This is followed by a fine chapter on Christian internationalism and the church in other lands.

I think the author makes too much of the cry of people in various countries for a national church and places too little emphasis on the church as a divine institution.

The call for a new era of loyalty, with Christ as the center, is a splendid challenge.

It is a stimulating and helpful book.

JOHN R. GOLDEN.

Poems of Distinction

THE able and devoted editor of *The Canadian Disciple* has charmed his friends from time to time with a variety of poems. A number of these are now gathered into a beautifully printed volume, every line of which ministers to the higher life. Each of these songs is a jewel and two out of the casket will indicate the richness of the treasure:

On the Heights (Lake Rosseau)

This is a holy place. For who may tell
If this but soil and verdure only be,
When souls, dream-touched by beauty, do agree

That hush of consecration here doth dwell?

This craggy steep a temple, whence a bell,
The loving wind, makes endless melody
Midst piping aisles of shade; while fervently

Yon altar-priest, the sun, His praise doth swell.

And man, proud man, who walks this charmed land,

Dreaming its beauty and its treasures thine—

Shamed by the tithing wave, the teeming mine,

Thou tak'st earth's treasures oft in thankless hand!

No leaf, nor world, that in His presence shine

But own His stamp. Know this and understand.

The Minor Poet

Not his the thrilling trumpet

When war's loud note is blown;

Nor his the jeweled wisdom

Which ages lean upon.

But thrush-like, as at even,

His songs float to our ken;

The healing note of beauty

For the restless souls of men.

(Continued on page 56.)

Books Reviewed in This Issue

EXPERIENCES WITH COMMUNISM IN RUSSIA, by Slava Prokhanoff. Phillips University.

THE BEAUTIFUL SUNSET OF LIFE, by J. G. Waggoner. The Stratford Company, Boston. \$1.50.

THE LYRIC LUTE, by Reuben Butchart. The Macmillans in Canada, Toronto. \$1.50.

MISSIONS IN A CHANGING WORLD, by W. W. Pinson, D.D. Cokesbury Press, Nashville, Tennessee. \$1.00.

ROADS TO THE CITY OF GOD, by Basil Mathews. Missionary Education Movement. Paper. \$.50; cloth \$1.00.

Any of these books may be ordered through the United Christian Missionary Society, Missions Building, Indianapolis.

Glimpses of the Religious World

DEAN WALTER S. ATHEARN of the Boston University School of Religion, is in Europe devoting a year to the study of religious education on that continent. He is chairman of the division of religious education of the World Federation of Educational Associations.

In August, the Dean of Canterbury, England, welcomed to the cathedral a remarkable gathering of two hundred youths from seventeen different nations of Europe, America and the East. They had come from the International Youth Camp, held by the Fellowship of Reconciliation in old military buildings near Sandwich, and the subject of their meetings was "The Spiritual Basis of World Peace." The Dean, in showing them round the cathedral said that he would like to see reared on the spot where Becket was murdered, instead of the ancient "Altar of the Sword's Point," an "Altar of Reconciliation."

A few days later the conference closed in the grounds of Stonar House School, where, after the curfew of Sandwich had tolled, a flaming torch was passed from hand to hand by representatives of all the nations present, until at the end it came to an aged German minister and a little Austrian child, who together lit the great campfire.

Joseph Crane Hartzell, Methodist Episcopal bishop of Africa for twenty years, who retired in 1916, died at the age of eighty-six at Cincinnati, Ohio, September 6, as a result of injuries at the hands of robbers.

Children who "graduate" from the well-baby clinic which was started a year ago for babies born in St. Luke's International Hospital in Tokyo will now have the advantage of the habit clinic which the hospital has just organized for their special benefit. Classes will be held for mothers in the training and physical care of their children of pre-school age. The roll of the well-baby clinic now numbers over 600 babies. A Japanese woman graduate of the University of Michigan, who for six years was assistant professor in the department of pediatrics of its college of medicine, has charge of the well-baby clinic. The supervisor of the field work is a graduate of the Peter Brigham Hospital, Boston.

Mrs. Evangeline Lindbergh, mother of Charles A. Lindbergh, has taken a leave of absence from the Detroit schools and will be visiting professor of chemistry at the Constantinople Woman's College, Turkey. The Constantinople Woman's College is one of the six American colleges

in the Near East for which a campaign is now being conducted in the United States to secure a \$10,000,000 endowment.

The great Stadium in Mexico City was crowded on September 15 with 65,000 participants in the patriotic program celebrating the 118th anniversary of Mexico's declaration of independence from Spain. On the tribunal sat President Calles, his Cabinet and representatives of the Diplomatic Group. The Mexican Committee on World Friendship Among Children, with Mrs. Emrich as their guest of honor, sat immediately behind the President.

One part of the very remarkably staged,

North Carolina is expending for Negro education about four million dollars a year, a sum greater than the State appropriated for all education, white and colored, in any year prior to 1910. In the last few years especial attention has been given to the training of Negro teachers, and five normal schools and colleges are maintained for that purpose. There has been a rapid increase also in the number of Negro high schools.

Dr. H. Shelton Smith, who for the past five years has been director of the department of leadership training of the International Council of Religious Education, will soon leave to become the ranking professor of religious education in Teachers' College, Columbia University. He will take up his duties in 1929.

The Commission on Interracial Cooperation is offering to high school students three cash prizes aggregating \$100 for the best papers on "America's Tenth Man" submitted on or before March 1, 1929. The purpose of these prizes is to encourage the study of the Negro's part in American history, which, according to the Commission, is much more creditable than is generally supposed. It is believed that such a study will be helpful to the children of both races, promoting more tolerance and sympathy on the one side, and developing wholesome race pride on the other. Full particulars, together with a sixteen-page pamphlet of suggestive source material, will be sent without charge to anyone interested. Address R. B. Eleazer, Educational Director, 409 Palmer Building, Atlanta, Ga.



—Copyright, N. E. A. in the New York Telegram.
Sitting on top of the world!

three-hour program was particularly significant for Americans—the section given to the presentation of the Friendship School Bags. Boys and girls—3000 of them—each carrying a Friendship School Bag, marched four abreast down the field between the cheering thousands seated in the Stadium, while the presentation speech was made by Mrs. Emrich, and two Friendship Bags, one for the boys and one for the girls of Mexico, were presented to the First Secretary of the Embassy, acting for the Ambassador. He in turn, speaking in Spanish, presented the bags to the President. In front of the President's chair stood a Mexican boy and girl representing the school children of the Republic. With a quick smile and greeting the President put into their hands these symbols of friendship and good will from the children of the United States, while the strains of the "Star Spangled Banner" were heard from one end of the great Stadium to the other.

"Unexpectedly large majorities" of men and women in American colleges attend church, according to the report of an inquiry into the moral and religious ideas of college students, conducted by the Institute of Social and Religious Research, New York City, and just published under the title *Undergraduates*. The authors are R. H. Edwards, J. M. Artman and Galen M. Her.

As one phase of this inquiry, questionnaires were filled out by a large number of seniors, men and women, scattered through twenty-three colleges and universities. Eighty-three per cent of the men and ninety-one per cent of the women declared that they attended church either regularly or occasionally, while "a majority of both men and women found religion a larger force in everyday experience" by their senior year than they had when they entered college. Large majorities of both men (80 per cent) and women (90 per cent) also stated that they regarded the life of Jesus as setting the ethical standard for

(Continued on page 58.)

Missionary Organizations

Woman's Society

1928-1929 Theme: From Survey to Service

December theme: *Later Americans.*

Worship theme: *A New Earth*

For material for worship service see page 48 this issue WORLD CALL. The Program Year Book for woman's missionary societies, *From Survey to Service*, contains the full outline for this program with necessary suggestions and references as to arrangement, music and materials. Single copies, 10c, per dozen, 75c, per hundred, \$5.75. Every member of the society should have a personal copy.

Programs for 1928-1929 cover the survey of the work done through the United Christian Missionary Society giving an opportunity to review history, location, growth and policy on all fields. The entire study for the year is based on the book, *Survey of Service*, price \$1.50 each.

The hymns suggested may be found in a well known church hymnal. A reading, "George Washington's Namesake," is a short story in *When the East is In the West*, 7c each. This book is probably in your library.

An imaginary personal visit to each of the churches and institutions conducted for these Later Americans is suggested, the program being composed of the reports of this "Commission."

Following the Program Year Book and leaflet material suggestions a large map of the United States should have been made by the map committee, using the map in Program Year Book as a guide. This map should be large enough to be seen across the room, with all work in the United States clearly marked.

Each of the five talks should cover the use of the map, the work presented being located on the map as the "Commission" report is made.

All material for these five talks and for the discussion period which follows is found in *Survey of Service*, price \$1.50. This book contains all foundation matter for all programs until July, 1929. It is impossible to follow the program studies of the year without the book.

Material for the five talks as outlined will be found in *Survey of Service* as follows:

Coke Regions, pages 60 to 66.

European American Churches, pages 55 to 60; 66 to 71.

Community Settlement Work, pages 72 to 81.

Mexican Americans, pages 120 to 130.

Oriental Americans, pages 92 to 111.

The account of the work at Mather and the late disaster should help to visualize the problems of the work—page 62, *Survey of Service*, page 11, WORLD CALL for October, 1928.

Guild

(For Business and Professional Women)

1928-1929: Comrades of the Way

December theme: *From Europe to the Orient.*

Worship theme: *America, A New Earth.*

For material for worship service see page 48 this issue WORLD CALL.

Blend the Christmas thought of "Peace and Good Will" with this presentation of the foreign born American and the American born "foreigner." What impression does the Christ life as lived in America make upon this new American?

"Comrades of the Way" is the Program Year Book for Guilds, and contains a complete outline program for every month in the year—discussion points, program arrangement and map. Each member should have her own personal copy, 10c each, 75c per dozen, \$5.75 per 100.

With the exception of the first hymn, all others should be given as special music. They have been selected with care and are in harmony with the thought for the day. They may be found in any complete church hymnal.

The programs cover as completely as is possible in twelve studies the work of the United Christian Missionary Society. This is an unusual opportunity to get a foundation knowledge of the work as a whole and should appeal especially to new Guilds that have some members unfamiliar with the united work of the church.

Five years has been spent in a survey of the organized work of the church. This study has been rearranged and condensed into the volume *Survey of Service*. All materials for Guild programs are contained in this book, \$1.50 each.

December material is found as follows:

European Americans, pages 55 to 71.

Settlement Work, pages 72 to 93.

Mexican Americans, pages 120 to 130.

Oriental Americans, pages 92 to 111.

"Comrades of the Way," Program Year Book has a map of the world attached to the back inside cover. This map has all mission stations marked. Make an enlarged copy of the United States with this map as a guide. The map should be large enough to be clearly visible across the room. As each talk and discussion refers to specific work, locate places on map.

Tell the story of the "Comrade of the Way," Michael S. Matejka, pages 57 to 58, *Survey of Service*.

The reading suggested, "Paradise Lost and Regained" is in the book, *When the East is In the West*, Madden, price 75c. It is probably in the woman's society library.

Young Matron's Society

(For Young Women Married Less Than Ten Years)

1928-1929 Theme: Gates of the Nations

December theme: *A New America.*

Worship theme: *A New Earth.*

For material for worship service see page 48 this issue WORLD CALL.

"Gates of the Nations," signifying the open doors of the world, is the Program Year Book for young matron's missionary societies. The programs cover the work of the United Christian Missionary Society in America and ten other lands. If the outlines are followed, a comprehensive view of the entire work will be possible by the close of the year. This Program Year Book, "Gates of the Nations," covers full program outline for each month, suggestions for hymns, talks, business period and service schedule. It is an absolute necessity. Each member should have her personal copy. They are 10c single copy, 75c per dozen, \$5.75 per 100.

Survey of Service, containing an account of the survey of the work of the United Society in all fields and selling for \$1.50, contains the foundation material for all programs.

The New York and Chicago Community work is given on pages 72 to 93.

The Japanese work, pages 92 to 111.

Pennsylvania Coke regions, pages 55 to 71.

Mexican work in Texas, pages 120 to 130.

With this wealth of material in *Survey of Service*, fine programs can be prepared. The book is essential however.

Use the map in the back of "Gates of the Nations" as a guide for making larger outline maps. The map used for October, November and December, is one of the United States, made large enough to see easily across the room where meetings are held, and should by the December meeting have every piece of work in the United States located in bright colors. Each person making a talk should constantly refer to the map, locating the work she is presenting.

Note that the hymns, which may be found in any complete church hymnal, follow the thought of the topic, and are to be sung as special music.

Tell of the day nursery and results of this work in San Antonio. Pages 123 to 125, *Survey of Service*.

After reading of the work of the Broadway Church, Cleveland (pages 66 to 68), what would you say as to the homes and families reached?

What responsibility does the Christian American home bear for the later American children, mothers and home life?

Programs for December

Circle

December theme: *The Way to Friendships.*

Worship theme: *Jesus, Childhood's Friend.*

The story leaflets for this program deal with the work of the United Christian Missionary Society among the Mexican-Americans. It is a quest for friendship motivated by the Yuletide spirit.

Follow the Service Schedule and Projects suggested in the Year Book. It would be especially fitting to remember our missionaries to the Mexicans in the homeland and across the border, with a word of Christmas cheer at this season. (See Year Book of the Disciples for addresses. Your minister will have a copy).

Other suggested activities are: Carols to the shut-ins and a basket for some needy family.

Good plays for use by Circle Girls:

"Dream with a Mission." Nine characters; simple setting; general missionary theme. 10c.

"From Self to Service." Seven characters, medium setting, 20 minutes, uses choir. 05c.

"Miss Lecty's Views." Four characters, simple setting; theme, missionary education; 10 minutes. 05c.

"Color Line." Easy to produce. Makes full evening's entertainment when music is interspersed. Teaches a valuable lesson on race relations. 25c.

Use of the following stereopticon slides would greatly increase the interest and knowledge of your Circle girls in the Mexican work:

"Mexico"
"From Over the Border" (Mexicans in U. S.)

"Mexico Breaking the Fetters." Only cost is carrier charge.

See list of special objects available for support among the Mexican-Americans (column on right). Here is an opportunity to humanize your Circle offerings and, at the same time, to receive credit in the usual manner.

Are you looking for some authentic books on Mexicans and Mexican problems? Why not read *Some Mexican Problems* by Saenz and Priestly? It treats with the problems which have grown out of Mexico's efforts at rehabilitation. (\$2.00.) Another forceful book relating to the Mexican is *Mexico, Past and Present* by Winton. (\$2.00). It is concerned with the subtle influences which work against Mexico's best interests and of the relationship of our country to those interests. Both of these books would be considered heavy reading but are invaluable as source material.

Senior Triangle Club

December theme: *The Way to Friendship.*

Worship theme: *Jesus, Childhood's Friend.*

The story leaflets for this program are based on the work of the Mexican Christian Institute, special emphasis being placed on the spirit of Christmas, which is the friendly spirit.

Continue work on "Uncle Sam's Family Album." Such articles as "Christmas among the Mexican-Americans, the French Acadians, the Japanese-Americans, the European Immigrants—" would be material appropriate to the season. WORLD CALL and *King's Builders* will contain pictures for illustrative purposes.

Complete plans for the Caroling Party or the Christmas Party for the children of foreign birth.

Why not send a fruit basket to some "needy member of Uncle Sam's Family?" The way of service is the highway of friendship.

For pictures of the Mexican Christian Institute, see *Survey of Service* pp. 122-124. Valuable supplemental material will be found there, too.

Good Plays: "His Book" by Elizabeth Edland. A simple one-act play of great power. Tells the story of a Mexican boy and a Bible. Six speaking parts; possibility of using additional children in the scene: About 20 minutes. 10c.

"Amelida" by Helen Willcox. Shows the need for schools among Mexican railroad laborers and other immigrant groups in the United States and how a Sunday school missionary helped solve the problem. Requires two adults and ten to twenty children; five speaking parts. About 25 minutes. 25c.

A simple impersonation on the work of the Mexican Christian Institute will be found in *King's Builders* for July, 1928. It is entitled "Our Mexican Friends" and could be given as a reading or with four speaking parts. (Mother and three children).

Would you like to use your Triangle offerings for some specific work among the Mexicans? Here is what a few dollars will do:

Library \$4.17 per month or \$50.00 per year.

Afternoon school \$8.33 per month or \$100.00 per year.

Kindergarten \$50.00 per month or \$1.65 per day.

Clinic \$16.75 per month or \$.55 per day.

Boy's Hall \$75.00 per month or \$2.47 per day.

Girl's Hall \$50.00 per month or \$1.65 per day.

For \$85.00 one can support the Mexican pastor at Robstown for an entire month.

Intermediate Triangle Club

December theme: *Discovering the Yakima Indian.*

Worship theme: *The Shepherd Chief.*

Material for this program will be found on page 25 of booklet number III, "Trails of Discovery." Other necessary materials are: 1 Triangle Manual (10c), 1 Secretary-Treasurer's Book (25c), 1 Standard of Excellence (free), and "Book Trails" (free); membership cards (10c per doz.) and offering envelopes (10c a hundred) for each member.

See pages 131-138 in *Survey of Service* for pictures of the Yakima Mission as well as supplemental information for the program.

Are you using the excellent suggestions for fellowship and service activity? Have you built up a collection of Indian pictures? Plan to complete the scrapbook (or box of Indian things) before January 1.

Questions on Indian Work

1. How many Indians are there in the United States? The census of 1921 reports 340,838.

2. How many Indians were in America when European colonization began? The number is estimated at half a million.

3. Then, does the Indian belong to a "vanishing race?" No!

4. Why were these native Americans miscalled Indians by the early voyagers? Because they thought they had found at last on the American coastline the farthest reach of India.

5. Are Indians allowed to vote? Yes, except when living on the reservations.

6. Is this discrimination just? No.

7. How many Yakima Indians are there? About 3500.

8. To what church do they belong? About 200 are nominally Christian, most of them being Catholic. The rest are pagan.

Special Objects offered for support at the Yakima Mission

\$13.69 will operate the entire mission for one day (exclusive of salaries).

\$4.93 will furnish food for one day.

\$1.65 will operate the irrigation pump for one day.

Further information will be sent upon request.

A Good Play

"Alice's House Warming," by Anita Ferris

An American play with the scene in the House of Friendship. At a party to which only Americans are invited, it is a surprise when Indian, Negro, mountaineer and child immigrants from every land arrive. For fourteen boys and girls. About 15 minutes. 15c.

Devotional Study for Woman's Societies

December—Later Americans

America, a New Earth

Revelation 21:1-3

"A NEW Heaven and a new Earth"—Here is food for much thought. Is not this the ideal toward which we have all been working all these many years?

Read the story of our missionary fields, and see what they are doing to create a new earth. Can we find anything in the history of the great social movements in our country to help in this program of righteousness?

Can we, as individuals working in our local missionary societies, become co-workers with God in bringing about conditions that would create a new earth upon which people could live in peace and harmony?

Under what circumstances could we feel that "the tabernacle of God" had come among men? Do we see in our country any evidence that old ways and practices among business and political groups are growing better today? Give an account of what happens in a community where poverty and hardship prevail, when a Christian worker goes in and begins a work of helpful Christian living.

What changes are required in an African home when the man of the house

becomes converted and joins the church—does he change his habits?

Are the same requirements necessary in America? What are the results of Christian conversion among us?

What effect is the Christian enterprise in America having on world peace?

In reading about the new Heaven and new Earth do we feel as Americans that we are rapidly approaching this ideal? If not, what is in the way—what can we do about it?

Let us pray:

1. That as true Americans we may be instrumental in bringing the vision of John to fulfillment.

2. That we may realize that God must be manifest in all life, social, political and spiritual.

3. That we may be pure in heart and clean and honest in our living.

4. That others seeing God in us may be led to loving service.

5. That God may become a living reality in the church and in the nations of the world.

6. That we may rededicate ourselves to the great cause of making America Christian.

MRS. JOHN D. ELLIS.

Schedule for Woman's Missionary Society

THE women of our society of First Christian Church have asked me to send in my division leader's schedule for the year. They have used this schedule for three years and find they cannot run the society without a definite schedule.

The schedule is easily followed once it is clear to the leaders. Example: Who has the refreshments for January? Division No. 3. Mrs. (Name). Who has the program for October? Division No. 4. If I were Division Leader No. 4 what would I have to do in December? Have the decorations.

DIVISIONS	DUTIES	Jl.	Aug.	Sept.	Oct.	Nov.	Dec	Jan.	Feb.	Mar.	Ap.	May	Je.
No. 1.		Div.	Div.	Div.	Div.	Div.	Div.	Div.	Div.	Div.	Div.	Div.	Div.
(Name)	Program	1	2	3	4	5	6	1	2	3	4	5	6
No. 2.		Div.	Div.	Div.	Div.	Div.	Div.	Div.	Div.	Div.	Div.	Div.	Div.
(Name)	Devotional	2	3	4	5	6	1	2	3	4	5	6	1
No. 3.		Div.	Div.	Div.	Div.	Div.	Div.	Div.	Div.	Div.	Div.	Div.	Div.
(Name)	Refreshments	3	4	5	6	1	2	3	4	5	6	1	2
No. 4.		Div.	Div.	Div.	Div.	Div.	Div.	Div.	Div.	Div.	Div.	Div.	Div.
(Name)	Guests	4	5	6	1	2	3	4	5	6	1	2	3
No. 5.		Div.	Div.	Div.	Div.	Div.	Div.	Div.	Div.	Div.	Div.	Div.	Div.
(Name)	Decorations	5	6	1	2	3	4	5	6	1	2	3	4
No. 6.		Div.	Div.	Div.	Div.	Div.	Div.	Div.	Div.	Div.	Div.	Div.	Div.
(Name)	Surprise Special	6	1	2	3	4	5	6	1	2	3	4	5

Salem, Oregon.

MRS. JOHN O. HUMPHREYS.

A Breakfast Meeting



At the August breakfast, Worthington

FOR the month of August the women of the Worthington, Indiana, missionary society decided to hold the meeting on the banks of the river in a little cottage that was once a house boat, but now stands elevated on the banks overlooking the river, from which point the picture was taken.

The breakfast was served at nine o'clock and consisted of hot biscuits, jelly, bacon and eggs, coffee. The meal was served cafeteria style, with the guests seated on the long screened porch on the side next the river. The morning was beautiful and the fellowship inspiring. Our hearts were uplifted as the program was rendered. The talks brought the world very near, and God was very near, too, in the devotionals and in nature.

MRS. G. J. DANIEL.

Worthington, Indiana.

And Here Comes Tennessee

Not willing that all of the honors in the Reading Contest shall be carried off by Nebraska, Tennessee comes forward with thirty-six women meeting requirements for a U. C. M. S. certificate and 100 women on the Honor Roll for meeting requirements in the state. Mrs. J. H. Dalbey won the prize for reading the greatest number of books (69) and meeting U. C. M. S. requirements. A total of 5,123 books were reported read.

In Memoriam

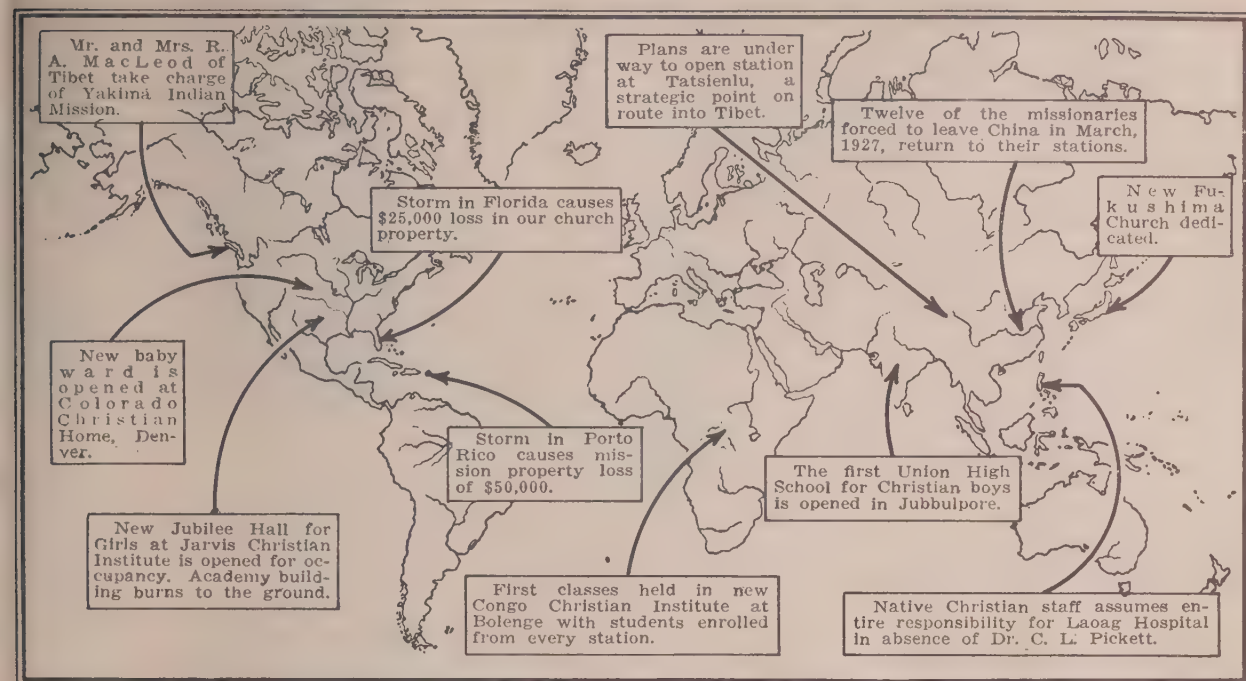
Mrs. Mary Long, September 1, 1928, Crawfordsville, Indiana. Charter member of New Richmond Church. Active in missionary society. Age 62.

Mrs. Mary Wanamaker, May 25, 1928, Victor, Colorado. Age 85.

Miss Carrie Allen, July 23, 1928, Jacksonville, Florida. Guest in the Florida Christian Home. Age 84.

Mrs. Rauda Bronaugh, Nicholasville, Kentucky. Leader in every good work.

Echoes from Everywhere



High Point Events of the Month's News

'This One Thing I Do'

Sylvestre Morales, an article about whom, with his picture, appeared in August WORLD CALL, and who came to America to attend the World's Sunday School Convention, has brought with him all his zeal for the salvation of his countrymen. Seeking out individuals and groups of Filipinos in Los Angeles, he is preaching to them and finding the same ready response which he finds on his native soil. With Mrs. Royal J. Dye, he spent a day at California Christian College, where fourteen Filipinos had matriculated, making sure that they all registered for some good strong courses in Bible study, as well as the courses they each plan to major in.

Mr. Morales has organized a class of Filipinos in Wilshire Boulevard Church, and seven have already been baptized.

Like Paul in his care for all the churches, Mrs. Dye gives motherly care to all the missionaries and strangers in a strange land, and has taken Mr. Morales into her own home.

Teaching Tomorrow's Men in India

The boys of the high school are now in Jubbulpore. This is their first year here and recently between thirty and thirty-five came forward and put their letters in the Jubbulpore church. There were twenty-three in the Sunday school class of which I am teacher, last Sunday. It was an inspiring sight and makes one feel that he needs God's leading in this

task of leading and teaching these boys in the things of the kingdom. Such boys as these are the hope of India. They are the fruit of the lives of missionaries in many stations. The prayers and money of many churches and the consecration and efforts of many missionaries have made this possible.

H. M. REYNOLDS.

Jubbulpore, India.

Where Boys Do the Sewing

Just a year ago today we landed in Matadi and as I look back the year seems so short. It seems to take the first year to get started; and the second year one really gets a little work done; then the third year one is thinking and planning for going home. So the term soon ends. Just a month ago we started our morning school period, 6:00 to 8:00 A. M. We are still readjusting, trying to make tables, benches, teachers, slate pencils, charts, etc., fit, but everyone seems to like the new system. I like it because it means that Mr. Edwards, Mr. Byerlee, and Mr. Snipes can all help in the supervision. I take care of the roll, the equipment, choosing and paying teachers. We all eat breakfast from 8:00 to 8:30 then I have my Lonkundo lesson. It is time now to be thinking about first year exams. After my lesson and before noon I find extra things to do and have to keep the sewing boys busy all day. The teacher's class of about twelve boys in the afternoon is interesting. In the evenings now we have music lessons, girls' Christian Endeavor on Friday and

this week we are starting a French class and another music pupil.

We are trying to get some movement like the Camp Fire Girls, Girl Guides or Girl Reserves, adapted to the Congo girl that will furnish a little more incentive to learn to sew, keep house, like school, and learn to live and play together.

GENTRUDE SHOEMAKER.

Bolenge, Africa.

D. V. B. S. In the Coke Region

One of the most popular features of our daily vacation Bible school I believe was our Friday Specials which were especially attractive to the youngsters. These were kept as much of a surprise as possible. One of the most attractive was a fine lecture on "Nature in Summer" with stereopticon slides. This gave the children an insight into flowers and insects, interpreted with the idea "This Is My Father's World."

Another feature was treating the children to a bus trip to the Historical Society of Wilkes-Barre and creating in them an interest in the history of Wyoming Valley. This trip was in keeping with the Sesqui-Centennial held during this time.

Our most worthwhile venture was the actual completion of the project of the Mexican School-Bags. The children brought enough things to fill the five bags, part of which were given by the women's missionary society to the school. Some of the children made their own articles. If they did not share in that

way they were given the opportunity to write the letters of greeting. The children were vitally interested in these bags and caught the idea of friendship in a very understanding way. If nothing else was accomplished the children at least realized that they had a real share in a world movement of peace and love to our neighbors.

GRACE E. WALTZ.

The "Egg Mother"

A feeling of tenderness and sorrow came to the Christian Orphans' Home, St. Louis, with word of the death, September 4, in Huntville, Missouri, of Mrs. Viccie Rutherford, the children's "Aunt Viccie." For years Mrs. Rutherford had made it her special work to collect eggs to send to the Home for Easter. During the last twenty-three years she has sent no less than 200 to 250 cases, or from six to seven hundred and fifty dozen eggs, and was known at the home as the "Egg Mother."

Japanese Christian Institute and the Convention

Our summer at Japanese Christian Institute has been a very busy one because we have been fortunate enough to live in the city chosen for the World's Sunday School Convention and so have had various opportunities and responsibilities. We were asked to prepare one of the worship services for the sessions of the "Leaders of Youth" and we were able to use our own Japanese leaders with Chinese, Korean, Filipino young people, but it meant many letters, phone calls, personal interviews and several chorus rehearsals. Our children were asked to assist in the program of the Japan area meeting and we were made responsible for the music on that occasion and as those in charge wanted Japanese songs, that meant considerable of the same letter writing, phone calling and rehearsing, since it was an interdenominational affair and, as we have said before, our American-born children sing in English, much easier than in Japanese. But we

had a combined chorus of eighty that did very well and pleased the delegation from Japan even more than our American friends. Our own girls' chorus was asked to sing at the Shrine Auditorium at the Monday night session of the convention when Dr. Akai presided, and they made quite an impression, half of them in kimonos, half in American dress, when they sang first a Japanese hymn and then Gounod's "Unfold, Ye Portals." Aside from this part of the program of the convention, our church had a large part in the entertainment of the large Japanese delegation. One hundred eighty-seven men and women came from Japan to attend the convention and the Japanese Federation of churches of Southern California in entertaining with a banquet, sight-seeing trips, care of baggage, etc., raised and used about \$2000 and had a very well detailed program of entertainment for their delegates. The Christian churches of the city entertained one afternoon and evening, all the delegates belonging to our church and they visited our Institute, giving us an opportunity to show them our interesting boys and girls, some of their handwork, also our inadequate facilities, etc. We sent every visitor away with a bouquet of Japanese-raised flowers, a booklet published especially for the occasion and a personal interest, we hope, in our work.

HAZEL HARKER.

Los Angeles, California.

A Blessing to Their Home Towns

The month of May is always a memorable month because at its beginning all the boys and girls of Rath and Mahoba communities return home from the Damoh, Bilaspur and Kulpahar boarding schools. Such a fine contribution they make to the church services and the community life of these places!

Miss Furman conducted a daily class for a while in Rath, using Andrew Murray's School of Prayer, in place of having the usual daily vacation Bible school, which seemed impracticable this year.

J. H. BIERMA.

Rath and Mahoba, India.

Hawaiian Young People's Conference

The first Hawaiian Young People's Conference held in Honolulu this summer was composed of Hawaiians, Japanese, Chinese, Filipinos, Portuguese and some from the mainland. The first officers were: president, Kim-Fan Chong, a fine Chinese boy; secretary, Nancy Fujita, a Japanese girl, and registrar, Muriel Baldwin from the mainland. Next year's president will be Harry Kimuro, a Japanese boy. These young people know no difference of race. Each stands on his own capabilities without fear or favor. When we left forty-one came to the boat to see us off and sang the conference song which they had composed. They loaded us down with forty-seven chains of flow-



Dr. and Mrs. Richard F. Brady

With their two children these young people sailed September 14 for Manila, Philippine Islands, where Dr. Brady will have charge of the Mary Chiles Hospital. Dr. Brady received his M.D. degree from Western Reserve University, Cleveland, Ohio and served a year's internship at University Hospital, Oklahoma City. Mrs. Brady was graduated from Transylvania University. Her home was in Flemingsburg, Kentucky, while Dr. Brady was reared in Erie, Pennsylvania.

ers, great bouquets of flowers and six fine Aloha presents.

EDGAR LLOYD SMITH.

Los Angeles, California.

Among the French Young People

We were happy to have a group of our young people from the Grand Lake Church attend the evening session of a one-day Fourfold Life conference conducted by the Louisiana State Sunday School Association. We felt that it was a most worthwhile experience—as the majority of those in attendance experienced for the first time a sunset vesper service, an assembly around the campfire, group and individual stunts, etc. (Continued on page 59.)

Hidden Answers

1. Who is the new elementary superintendent? What are her duties?
2. Who are the Royal Tough Guys?
3. What is the danger in the Kellogg Pact?
4. Name the trustees of the Pension Fund.
5. How much damage did mission property suffer in Porto Rico?
6. Who is the new secretary of the Board of Temperance and Social Welfare?
7. What are the "High Point" events of the month?
8. What new missionaries sailed for mission fields in September?
9. What is the enrollment of Butler College this year?
10. Who are Herman and Casey?



Mr. and Mrs. Lewis S. C. Smythe

Mr. Smythe is a graduate of Drake University and received his Ph.D. at the University of Chicago. He will teach sociology in the University of Nanking. As Margaret Garrett, (daughter of Frank and Ethel Brown Garrett) Mrs. Smythe was born and reared in China. Mr. and Mrs. Smythe sailed for China with Mr. and Mrs. Frank Garrett, September 7.

Sunday Schools

November, 1928

THE new volume, *Survey of Service, Disciples of Christ*, tells the story of the achievement of our organized brotherhood life. This work in the Master's name is one, and mighty task it is. You will find in this volume proportionate emphasis upon the work our churches are doing unitedly through educational institutions, state missionary boards, unity and social welfare channels in addition to the world-wide program under the United Christian Missionary Society.

During October we will seek to emphasize home missionary activities, bringing this emphasis to a climax in the Thanksgiving Sunday program, November 25, when the special program "Youth In Training" will be given in our schools throughout the United States and Canada. This program centralizes on one of the present foremost achievements in religious education among our churches as indicated by the title. You will like this program. It was prepared by Edna P. McCormick, and is a dramatization, composed of three acts, full of interest, action and challenge. The hymns included are "Faith of Our Fathers," "Awake My Soul, Stretch Every Nerve," "Jesus Calls Us," "Savior Teach me," (by Juniors), "Give of Your Best to the Master" (solo) "Lead On, O King, Eternal!"

Send for this program in sufficient quantities for use in your

school. It is free. Address the United Christian Missionary Society, Missions Building, Indianapolis, Indiana.

You will find the graded series of worship programs offered herewith well adapted for use early in November on the Sunday of your choice. General theme for this series is, "Teaching Them the Way of Life." Each departmental program is related to this general theme. The Intermediate-Senior program is correlated with "Trails of Discovery in World Friendship," the new Intermediate material now available through the United Christian Missionary Society, 50c per quarter.

Doctor Soares of Chicago says, "Worship is the sharing of life in terms of its highest meaning and gives us concentration of the great value of life. It is contemplation of goodness of the universe, which naturally demands goodness of us."

In the spirit of worship and with the desire to help you lead your various groups in the joy of worship experience these programs have been prepared. We are indeed grateful to those who have assisted in the preparation of these materials. Credit is given with each item. Get in the spirit of these programs. Feel their message. Adapt them, use them. May His blessings be on you in your efforts for character training through these channels.

—S. W. HUTTON.

Primary Department Program

By Florence P. Carmichael

(With all the needs of your Primary children in mind adapt this program to your department.)

Theme—Thanking God for His Book.

Aim—To help develop within the children a love and reverence for the Bible and create within them a desire to know more of its contents.

Pre-Session Period Suggestions—The children having been asked the previous Sunday, will each have with them today a Bible from their homes. Get the early comers first into assembly or perhaps an informal group about a table or even better, the piano. Encourage them to talk about the Bible they have brought. Their Bible may have a bit of interesting history and contain some attractive illustrations. Permit them to show these books to each other and tell some of their favorite Bible stories. Certainly some of them will have had these stories read or told to them in the home. Follow the telling of the stories by the song, "Tell Me the Stories of Jesus," found in *Song and Play for Children*. (Use first, second and third verses.)

Show and tell the group some of the main differences between the entire Bible and the New Testament, for most of the Primary group may bring copies of the New Testament. Show how the entire Bible not only contains lovely stories and pictures but also beautiful songs, which some of our churches still sing, interesting letters and helpful laws or rules. (It may be well for you to give one simple illustration of each and show the children where to find them.) Explain that when they leave the Primary department they will be given a copy of the entire Bible and will be taught the story of how this wonderful book came to us and how to

use it and find out all the interesting things for themselves.

Quiet Music—This will serve to call them into assembly or about the tables for the program proper. Suitable music may be found on page 118 in *Song and Play for Children*.

Opening Sentence—Have one child read direct from the Bible verses three to five from the hundredth Psalm.

Song—All sing together, "Song of Praise," from book referred to above.

Conversation—Get the children to tell of what there is to be happy about. Let this be a rather intimate time—a time when all share their confidences. Certain things that have happened on the playground, school and in the homes, to make them happy should be freely talked about. Contrast some of these conditions with those now existing among the children of the world, as in China today. Bring out some of the causes for these great differences. Help the children to see that many of these peoples are not Christians; that they have not had the Bible and do not know its helpful messages. They do not know how God wants them to live. Emphasize the fact that people and children are always made happier and better wherever this Bible goes.

Song—"A Song of God's House," number three in the above book. (First verse only.)

Prayer—In order that the prayer may seem real to the children and seem as if their very own, would suggest that you use their own comments in praying. The following is merely suggestive: May we now talk to the Heavenly Father, who does seem so near to us and thank him for some of the happy things we have mentioned. "Dear Father, as Ruth says, 'We are thankful for our church school and teachers who tell us Bible stories.' As Helen says, 'we are thankful for our

homes and all that is done for us there.' As John says, 'for our books to read.' As Robert mentioned, 'for Jesus, our Friend.' As Nancy says, 'for our pets,' etc. (Mention as many things as you care to and then perhaps close as follows): "And for all things the boys and girls have spoken of this morning, but most of all, Father, we thank thee for the Bible, which gives us so much happiness, and Father, may we do all we can to see that children everywhere have Bibles and have some one to teach them its wonderful stories."

Song—"Treasure Book," number 12 in the above book.

Story—This should be told by yourself as superintendent, or by a selected teacher. Use the one entitled, "Straight from Heaven to Teoflo." This is found in *Neat Door Neighbors*, by Margaret Applegarth. This story may need slight adaption. If thought difficult you might use, from the same book, the story of "Hop-o'-My-Thumb."

Offering—Use your regular offering service but try to make an especially good use of Bible verses on the subject of giving. May be well to select some of the older children and have them read the following verses direct from the Bible: James 1:17a, Matthew 10:8b, 2 Corinthians 9:7, Acts 20:25. (Perhaps some of these have previously been given as memory texts.)

Quiet Music for Marching to Classes—(Providing the children are in assembly and have to pass to tables or classrooms.)

Note—One way to make this program really complete and of giving the children an opportunity for self-expression, would be to start a fund for the provision of Bibles for some children in need of them. Any home where they might have real contact with the children and perhaps deliver the Bibles in person when purchased,

would have greater appeal and also more religious educational value. But in case there is no opportunity for any home, near, then one of the mission stations or homes supported by our own United Christian Missionary Society would provide a fine avenue of service.

Program for Junior Department

By Miss Eva Callarman

(Make such adaptations as you feel are necessary to make this program most effective with your Juniors)

Theme—"Reverence for God's House" (Home Missions emphasis)

Aim—To help Juniors appreciate what they have. To build into their lives a better understanding of others and more reverence for God's house.

Before the Program—

Talk over with the children our mountain work in Kentucky and Tennessee. Show them some books and pictures and try to stimulate interest in reading the books.

Quiet Music—

Play over softly "The Lord is in His Holy Temple" *Junior Hymnal*, page 2. Sing 1st verse.

Call to Worship—

Leader—"I was glad when they said unto me,

Let us go into the house of Jehovah." —Psalm 122:1.

Response—"Enter into His gates with thanksgiving, And into His courts with praise." —Psalm 100:4

Hymn—"I love Thy Kingdom Lord" *Junior Hymnal* page 14.

Story—Whereas.

Prayer—(Thankfulness for things we have, particularly the church)

Offering—

Leader—"Freely ye have received, freely give."

"I Would be True" played softly as four boys take the offering.

Closing Hymn—"I Love to tell the Story" *Junior Hymnal* page 42.

Related Activity—

Give the children lists of books on our Mountain work, stimulate interest in reading them. Suggest that one or two be added to the library. Have them hunt for pictures that might help to make a poster showing activities in the mountains where our work is located. Make a poster with these pictures the next Sunday in the pre-session period.

"Whereas"

By EVA CALLARMAN

"THE Lord is in His Holy Temple, The Lord is in His Holy Temple," drawled a tired voice. "Oh, Miss Elinor, be my eyes again today, won't you please?" Miss Elinor turned toward the white face of a boy of eleven years old who sat in a chair near the window. A look of deep love and tenderness came into her eyes as she looked into his large sightless ones, and heard the note of pleading in his voice. So many times already she had been eyes to this mountain boy shut in from all that boys like most.

"Well, Abner, where shall we begin?" Her cheerful voice helped to lift the cloud on his face.

"Remember what to save for the last and very best," he said as he leaned forward in his chair to listen.

"See that big building with the sun shining on all those windows, isn't it wonderful? All those boys and girls playing so many different games in the yard. That's our school. Look inside this room a minute—that's where I teach. There you are, making a rack for your music, and each of the other boys is making something for his mother so their homes will be more beautiful." Miss Elinor quietly noted the things that had been changed in this home since her coming—things that made it so much more cheerful and home-like. A quick motion from Abner made her turn to him again and she saw that he had picked up his violin and was tenderly feeling the strings.

"Go on," he said, impatiently.

"Now we are in the yard. Doesn't the grass feel cool under your feet? Watch out, don't touch that line of clean clothes that the girls have just put to dry. That forked stick holds them off the ground."

"Oh, Miss Elinor, hurry. Get to the beautiful part."

"Over beyond the school are the mountains all lifted up into the sky—see that patch of snow—and that tall pine way up near the top? And—

"I will lift up mine eyes unto the hills"—softly repeated the boy. "Miss Elinor you and God lift up my eyes for me. And now the last but the very best, tell me about our church."

"Down this aisle we go together. The light is so soft and all is so cool and quiet. There is Jesus with all the children about him in that beautiful window. In front are baskets and baskets of flowers and on the pulpit stand is God's Book. In the choir are boys and girls just your size and—oh, Abner I see you there with your violin! And now Mr. Bradley, our pastor is coming in and it is time to sing our praise song—The Lord is in His Holy Temple—"

"That is the very best picture of all. I feel the soft carpet under my feet this minute. I'm so tired now I want to rest, and while I rest I want you to read me the 'Whereas' story."

Miss Elinor took her Bible and turned to the ninth chapter of John and read the words so familiar to them both, for

she read them to him each day when she came to "see with him."

"Whereas I was blind, now I see—through your eyes, Miss Elinor, so many things I did not know to see before you came. People in churches must be such good people to give so much money to send you and the other teachers here, to build schools for boys and girls here in the mountains, and best of all to build our beautiful church where we can sing and worship God even if we cannot see. Let's say a thankful prayer for all these things." Miss Elinor and Abner bowed their heads while she prayed a prayer of thanks for all the things they had to make them happy. Then she said good-bye and was gone.

Abner took his violin and played—"I Love Thy Kingdom Lord, the House of Thine Abode," and as he played the part where it says, "I Love Thy Church O Lord" he turned his eyes toward the open window and the church. "Whereas I was blind, now I see—through Miss Elinor's eyes. I see so many things I never saw before she came. The Lord is in His Holy Temple, Let all the earth keep silence before him—Amen."

Program for Intermediates and Seniors

(Adjustments may be made in this program without destroying its purpose. A current story of Home Missions life victory may be substituted, one of your own choosing.)

Theme—"Living the Christian Life"

Aim—Through worship experience, and a story of a victorious life to help release each life in the group for fuller Christian living.

Worshipful music—"Savior, Thy Dying Love" (No. 158 *Hymnal for American Youth*. Play through once, worshipfully)

A Worship Call—

How amiable are thy tabernacles, O Lord of Hosts!

My Soul longeth, Yea, even fainteth for the courts of the Lord; My heart and my flesh cry out unto the living God.

Hymnic response—(All singing reverently). "The Lord is in His Holy Temple" (No. 226, *Hymns of the Faith*)

Opening prayer—(A brief word of invocation).

Responsive Scripture reading—

Leader: Jesus said: therefore I say unto you, be not anxious for your life what ye shall eat, or what ye shall drink nor yet for your body, what ye shall put on.

Assembly: Is not the life more than the food, and the body more than the raiment?

Leader: Behold the birds of the heaven that they sow not, neither do they reap nor gather into barns; and your Heavenly Father feedeth them. Are not ye of much more value than they?

Assembly: And which of you by being anxious can add one cubit unto the measure of his life?

Leader: And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

Assembly: Yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.

Leader: But if God doth so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

Assembly: Be not therefore anxious, saying, What shall we eat? or What shall we drink? or, Wherewithal shall we be clothed?

Leader: For after all these things do the Gentiles seek; For your Heavenly Father knoweth that ye have need of all these things.

Assembly: But seek ye first his kingdom, and his righteousness; And all these things shall be added unto you.

Hymn—"Come Thou Almighty King."

Story—*Herman and Casey.*

Hymn of Consecration—"Father in Heaven, who Lovest All" (No. 168 *Hymnal for American Youth*).

Offering—(While the offering is being received in an orderly, worshipful manner, have the pianist play, "Master, No Offering Costly and Sweet" (No. 289, *American Church and Church School Hymnal*).

Benediction—(All repeat together)

The Lord bless thee and keep thee; The Lord make his face to shine upon thee and be gracious unto thee,

The Lord lift up His countenance upon thee and give thee peace.

Amen.

Herman and Casey

IF YOU were to go to our Yakima Mission at chapel time, your eyes would undoubtedly light on two tall Italian boys sitting in the back row of chairs. When the service starts one of these boys would certainly be asked to offer the evening prayer and the other, without being asked, would lead the singing with his clear, true voice. When you asked who these boys were, the superintendent of the Mission would tell you, "Herman and Casey," and then you might remember that Casey's picture was in *Front Rank*, dressed up in his Indian chief's dress.

Now these boys would be the last to say they had "achieved" and yet considering the handicaps we have been discussing during the past weeks, they have made excellent progress, both in their school work and in their Christian life. Herman is planning to be a preacher. He has already given addresses at state conventions and on other occasions. His mother is anxious that he should prepare himself for the ministry. Herman was interested in our plan for studying the Indian for three months and wrote the following account:

The Flying Eagle Patrol (Boy Scouts)

Four Indian members of the Flying

Eagle Patrol stay at the mission, including the patrol leader and assistant. All four boys started last January when the troop was increasing so rapidly. All four Indians do their daily good turns and stay by their word. Three of the boys are Christians, and the other is planning to become a Christian. The Flying Eagles are always ready for a hike or meeting. They are eager to help their white brother scouts improve the town of White Swan. They are trying to lead clean lives, avoiding whisky, smoking and chewing. This the Flying Eagles are doing both as Christians and as scouts. The Flying Eagles go out on hikes with the troop to the hills where they are perfectly at home. They know how to cook game both from the hills and the streams. They know the way by night if lost and all the things that campers should know. The four Eagles also know the requirements of a Christian. One of the four has been speaking before a large congregation during the state convention. He has also preached a few sermons at home. All four are living the best they can, trying to be of some use to their school and community.

Patrol Leader Herman Goudy.

Program for Young People and Adults
(This program is designed for use some Sunday early in November, though it can well be used on November 25, as a fitting preparation for the special program by the entire school entitled, "Youth in Training.")

Theme—"Teaching the Word of Truth."

Aim—To open the way in the hearts of all for a richer understanding of what is needed in teaching God's Word.

To begin with—

A picture of Pestalozzi, to be found in *World Call* of November, 1927, if well mounted or framed and hung near the platform will add to the helpfulness and richness of this program. Reference to the picture is to be made as a closing il-

lustration of the short talk. Remember, you are seeking to help those among whom you labor to look beyond you to the Master Teacher in whose name you serve.

Instrumental music—"Give with all your Hearts" (Elijah) F. Mendelssohn or some worshipful hymn tune.

Call to worship—

The Lord is my Light and my Salvation

Whom shall I fear?

The Lord is the strength of my Life
Of whom shall I be afraid?

One thing have I asked of the Lord
That will I seek after

That I may dwell in the house of the Lord
All the days of my Life
To gaze upon the Beauty of the Lord
And to inquire in his Temple.

Repeat together—2 Timothy 2:15.

Hymn of praise—"I Love Thy Kingdom, Lord."

Brief prayer of invocation—

Unison Scripture reading—Psalm 119.

Hymnic Response—"O Word of God Incarnate" (Sing softly first stanza only)

Short Talk—(Five to seven minutes)

Outline for Talk on Topic "Teaching the Word of Truth" By Charles Darsie.

I. Is "Religious Education" the same as "Bible Study"?

If not, is Religious Education detrimental to Bible Study?

Which is more Christian in character?

Did Jesus promote Religious Education or Bible Study?

II. What do we mean by:

1. *Bible Study.* Bible Study is the effort to understand God's Word as contained in the Sacred Scriptures of the Old and New Testaments.

2. *Religious Education.* Religious education has to do with the development of human personalities in their attitudes toward God and men, and their knowledge and skill in Christian service.

Religious Education necessarily includes Bible Study; but Bible Study of a certain kind is sometimes accomplished without securing religious education.

III. What did Paul mean when he advised Timothy to study to show himself a workman that needeth not to be ashamed, handling aright the Word of Truth? Was Paul thinking of Bible Study or Religious Education? (The speaker is not to answer the concluding question. Leave it for the individual worshipers to answer.)

Illustration—Pestalozzi

Prayer—(Follow the trend of the talk and the closing illustration. This prayer should be given by the one who gives the short talk or by someone who understands in advance and will be prepared to fit into the spirit of the occasion.)

Offering—(The offering may be omitted from the worship program if it can be handled to better advantage elsewhere in your department. If it is taken as part of the program do it in orderly fashion.)

Hymn—"Lamp of Our Feet Whereby we Trace"

Class period—

Pestalozzi

THE Swiss have erected two statues in honor of the great teacher, Pestalozzi. The first one represents the teacher with two children by his side, a lad and a lassie. The face of the teacher is turned down toward the faces of his pupils. The children have their faces upturned toward their beloved teacher, their eyes fixed intently upon him. For some years this first statue stood as the only reminder of the great teacher.

However, as his disciples thought more seriously about him, the more discontented they became. They felt it did not represent Pestalozzi in all his greatness.

A second statue was erected, and this one stands in Zurich, Switzerland. Those who attended the World's Sunday School Convention in Zurich in 1913 will recall it. Beside the teacher in this statue there stands a single lad. As in the former case, the face of the teacher is turned down toward the face of his pupil. He

seems to be pouring out his very life for the enlightenment of his pupils. But when you notice closely the face of the boy, you discover that his eyes are fixed, not upon the teacher, but beyond, into the heaven, upon his God.

Surely this should be the desire of every true teacher. His own life may be poured out in service for his pupils but his pupils should look beyond the teacher, on into the heavens, to the Great Teacher of us all.

martyr and as a constant reminder of the evil of drunkenness there is kept in that railway station a silver vase always filled with fresh flowers, and on the vase is an inscription to the effect that the sacrifice was caused by strong drink.

India has her Prohibition League which recently held its first biennial session. The league demands that the government stop the sale of intoxicating liquors because "the great illiterate masses must not have the temptation to drink thrust upon them."

The Bulgarians keep January 16 as a red-letter day and have been so keeping it for the last eight years. This is the day on which the Eighteenth Amendment went into effect in the United States. Probably few Americans know it, but Bulgaria keeps the day throughout all the land wherever there are Temperance Associations. America is lauded as the land which leads in the movement for "keeping alcohol for our machines and clothes-cleaning establishments and keeping it out of our stomachs," to quote from the lecturer in a great mass meeting on that day last January.

In Guatemala services are held in the home of a woman who until recently was a notorious saloon keeper. And the man who often preaches in these services once wasted his life in drinking. So lands afar strive to let love hold sway by doing away with an evil which forgets to love.

November 11: Peace and Good Will among Men—

In his splendid new book, *Missions in a Changing World*, W. W. Pinson tells the story of a Christian ranchman near San Antonio, Texas, who believed in practicing good will toward his neighbors. Noting the pressure of population and struggle for living among the Mexicans all around him he began dividing his great ranch into farms and settling these needy Mexicans on them. His neighbors urged him to buy a six-shooter and a rifle and never go without them. The Mexicans, they said, were dangerous and would as soon kill him as a snake. But that Christian ranchman refused. He had other armor they knew not of. He built neat cottages for his farmers and a church, not for Mexicans only, but for both races to worship together. A missionary was called to serve in that church and brought back wonderful stories of the happy, peaceful life on the great ranch. The Mexicans turned to Christ and were zealous Christians. The reason was given by an aged, white-haired Mexican who said they had always believed that Protestants were devils and had been warned to be on their guard against them. But living on that ranch soon revealed to them that their landlord was a good man for he was good to them. And thus did Christian living and the Christian treatment of his workmen bring peace and good will on a great ranch where otherwise there would have been strife and confusion. Mr. Pinson adds "It is doubtful if any missionary in Mexico did a bigger thing for the

Youth in Training

Synopsis of Program for Thanksgiving Sunday

By Edna T. McCormick

Opening Hymn—"Faith of Our Fathers" (By the school).

Invocation—(By a young man).

Hymn—"Awake, My Soul Stretch Every Nerve" (By the school).

Responsive Reading—(Led by a young woman).

Leader—Happy is the man who findeth wisdom, and the man that getteth understanding.

Response—For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.

Leader—She is more precious than rubies: and none of the things thou canst desire are to be compared with her.

Response—Length of days is in her right hand; in her left hand are riches and honor.

Leader—Her ways are ways of pleasantness, and all her paths are peace.

Response—She is a tree of life to them that lay hold upon her: and happy is everyone that retaineth her.

Leader—The fear of the Lord is the beginning of wisdom.

Response—Trust in the Lord with all thine heart; and lean not unto thine own understanding.

All—In all thy ways acknowledge him and he shall direct thy paths.

Hymn—"Jesus Calls Us" (By the school).

DRAMATIZATION—YOUTH IN TRAINING

Act I—Getting the Idea.

Hymn—"Savior Teach Me" (By the Junior children).

Act II—In Training.

Solo—"Give of Your Best to the Master."

Act III—In Service (A year later).

Offering—For Home Missions.

Closing Hymn—"Lead On, O King Eternal" (By the school).

Benediction—By the pastor.

[Note: As many copies of the program, supplement and coin pockets as you need will be sent free upon request.]

Missionary Illustrations of Uniform Sunday School Lessons

By EDITH EBERLE

November 4: World's Temperance Sunday.

JAPAN is taking astonishing forward steps toward liquor removal. The last anniversary of the earthquake disaster was observed as National Temperance Day. Demonstrations, lantern parades, posters sent to the public schools, brought to people everywhere the evil of drinking "sake." Principals of schools are instructed to deliver at regular times lectures on the liquor habit. The sale of intoxicat-

ing beverages has been abolished from army canteens.

In a rural district in central Japan there has been organized the "One Sheep Association." It is an interdenominational organization promoting meetings, fellowship and practical Christian activities. The cause of temperance has been stressed. Cards have been placed in the sight-seeing buses, "Safety First—Only Temperance Drivers." A railway station master lost his life trying to save the life of a drunken passenger. To the memory of this

kingdom that year than this modest Christian ranchman."

November 18. Paul's Experiences in Jerusalem.

BE STRONG in the Lord and in the power of his might," said Paul, and the verse will come to us with new force if we recall the story of Michael Stephen Matejka, pastor of the Slovak church at Bayonne, New Jersey, and bishop-at-large to his people in six different states. He was one of a family of ten children in his native country of Hungary and the family was very poor. He was sent to a monastery for his education but ran away because of the depravity of his teachers. One evening he listened to a street preacher tell of a wonderful holy book. It is said that Matejka's eyes glow as he tells of his conversion. "I wait one whole year for my Book and finally it came," he said. "I open it and read. A long, long time I read. I find my Christ." Aflame with his new-found faith he began preaching on the streets and later came to America. He found the Disciples of Christ in East Orange and became a member saying, "Just the church I find in my New Testament." Several street meetings every week, prayer meetings three and four times weekly, at least two preaching points every Sunday, calls in homes over his widely scattered parish, Scriptures distributed—his scope of work and activities are almost unbelievably large. His consecration, devotion and zeal are a constant inspiration to all who labor with him or are served by him. His friendliness disarms prejudice. He has put on the armor of God.

November 25. The Prayers of Paul.

"Patent Sides" has recently given us the story of how Dr. C. L. Pickett of the Philippines gave a Bible to a man from the mountains who had come to the Mis-

sion Hospital for treatment. Some time later Dr. Pickett visited the home village of his former patient and found an earnest seeking group of believers. The old man explained that none of them knew how to preach so they just read the Book. "None of us know how to pray," he said, "so we just talk to God." If only he might have known how near to the kingdom this understanding of real prayer brought him.

Some years ago a group of Christian students in a New England University were burdened because of the spiritual deadness of the campus. A prayer group was started. Soon it grew into two groups. After a while results were evident. One student brought fourteen others to Christ. Another led twenty-one to the Christ. Within a week there were eighty-five decisions for Christ. The prayers of a small group of students had prevailed.

A Korean pastor had long been in prison. One day a group of Christians were in the church praying for his release. Suddenly there was a commotion at the door and the glad cry arose, "The pastor has come." Released from prison he had come at once to his church. "Why, it's just like Peter," someone said. "While they were praying for him, there he was."

And we all remember the story of old Gulu of India. A converted thug, poor, illiterate, old, he could not learn to read his Bible but he could pray. "Sahib, teach me some geography," he pleaded one day. And to the query as to why he wanted to study geography he replied, "So that I may learn the names of more places to pray for."

Ting Li Mei of China carries with him always a prayer book in which he has listed hundreds of names of people for all of whom he prays daily.

Of illustrations of prayer there seem to be no end!

been completed by the three departments, called *Trails of Discovery*. It is for intermediates and provides programs for worship, discussion and mission study, based on the study of the American Indian (1st quarter); Africa (second quarter); and The African in America (3d quarter). This is the beginning of much of this type of correlated literature.

Second Talk: The Department of Religious Education

This department has in its charge, besides the development of educational programs for Sunday school, Christian Endeavor societies, Week-day and Vacation schools, the preparation of four Special Day Programs in the Sunday school, with a twofold purpose—education and financial support of the work emphasized. These special days are Thanksgiving—Home Missions and Religious Education emphasized; Christmas—the Benevolent work of the Church; Easter—Ministerial Relief; and Children's Day for foreign missions. Specially prepared programs are sent out to all schools that will use them, and these are rich in information concerning the various phases of work, presented in story, song and dramatization. The idea in the preparation of this special day material is that not only those to whom it is presented shall be informed as to the progress of each phase of our missionary and benevolent work, but that those who have a part in the programs shall be helped by this information as well. The one who directs these programs, therefore, has an important task and much depends upon the earnestness and skill with which the programs are worked out with the various groups from the Sunday school. Much time is spent upon the writing and planning of the programs and every school in the brotherhood would be helped by using them. The offerings come gladly when the church has been instructed as to the need in each field.

Third Talk: The Department of Missionary Education

In a recent number of *WORLD CALL* there appeared a most interesting picture and an article on a missionary project that had been put on by the Euclid Avenue Church in Cleveland. The field chosen was Africa, because A. F. Hensey, a pioneer missionary of our people to the Congo is their living link missionary. For months they worked on the project, with study classes, discussion groups and lectures on Africa. When they were ready to present the project to the public there was enough of interest to last a week in the way of a great demonstration. An African village had been built and within that village visitors were conducted from point to point, receiving intelligent information from the students who had been preparing for many weeks. At the end of the week the Euclid Avenue Church knew a great deal about the Belgian Congo and the work of the missionaries of one station. It was the most successful piece of missionary work the church had ever done. Very soon after, we read about the church at Erie, Pennsylvania, devoting its time to the study of India and working out a

Brief Talks

ON

The Religious and Missionary Education Departments
of the

United Christian Missionary Society

First Talk: An Outline of the Work of These Departments

THE Department of Education of the United Christian Missionary Society consists of three units: (1) The department of *Religious Education*, which directs the educational program of the Sunday schools, Christian Endeavor societies, Leadership Training schools, Week-day and Vacation Church Schools; (2) The department of *Missionary Education*, which has the responsibility for the creation of plans and materials that will help the church to carry on adequate and enthusiastic programs for all age groups—the five phases of which might be listed as follows: Securing and classifying materials; planning and producing programs; creating literature and distributing it;

preparing leaders in missions; providing service for special groups; (3) The department of *Missionary Organizations*, which has charge of organizing and fostering groups devoted to the study and support of the missionary work of our brotherhood. A number of secretaries and their assistants give all their time to the important work of providing the special kind of literature required by each of these units and seeing that adequate distribution is made of it. It is not a small task and when you read in the annual report that considerably over two million missionary books and leaflets were distributed during one year, it means that these three departments have been busy in office and in the field.

A fine piece of correlated work has just

project on that country, dividing the various phases of missionary work among the age groups of the church. Then in the September issue there is an account of such a project being worked out at the West Side Church in San Francisco, with Latin-America as the field to be studied. Boys and girls and men and women worked together to get all information possible on South America, Mexico and other Latin-American countries, with the full cooperation of their pastor. Every day of the last week was "special" day with a definite group in charge, ending with a splendid pageant. Other churches are working out similar projects and are finding delight in doing it.

The department of Missionary Education commands such projects and provides literature, suggests missionaries who are home on furlough, lends one of the staff to assist, if possible, and does everything within its power to encourage a valuable plan of this kind. One, at least of these projects, has been put in printed form and may be had upon application to the department.

Fourth Talk: Missionary Organizations

The department of Missionary Organizations carries responsibility for the Women's

Missionary Societies. Young Matron's Societies, Business Women's Clubs, Young Women's Guilds, Girls' Circles, Senior Triangles, Intermediate Triangles or Hi-Tris, Junior Societies, Little Light Bearers (primary age). A church with all these organizations functioning in it will have no trouble in keeping aglow the interest of its members in all phases of the missionary work of the brotherhood around the world. Not a great number have all of them, but many have one or more. Each year carefully worked out program material is prepared by the department of Missionary Organizations and the department of Missionary Education for these various groups, based on timely and appropriate themes. These programs cost a great deal in time and effort and money, but if they are conscientiously and thoughtfully used the returns fully justify the cost. It is the only means, with the exception of WORLD CALL, that the United Society uses to keep its constituency informed about the progress of the work in all lands and, therefore, every piece of literature is winged with the prayers and hopes of the people at headquarters who are responsible for its creation and distribution.

A Bird's-Eye View of Our Homes

WITH a capacity family of 100 children, the Cleveland Christian Home, during the month of September, reached the summit of service since the new building was opened.

The family of dependent children in the Christian Orphans Home, St. Louis,



Girls in the Christian Orphans' Home, St. Louis, who graduated from Grammar school in June

averaged about 148 daily for the month of September.

The big recent event in the life of the Juliette Fowler Home for children was the change in superintendents. After twelve years, Mrs. Vawter retired, to be succeeded by her assistant, Mrs. Hatcher. The home has 104 children.

The children of the Southern Christian Home, Atlanta, Georgia, are thrilled at the prospect of getting into their new building at an early date. Funds are now being raised to finish and furnish it.

The Child Saving Institute, Omaha, is rendering its greatest and best service to young babies.

The family of thirty in the Christian Home for the Aged, Jacksonville, Illinois, closes each day with a period of prayer to the accompaniment of a violin solo.

The family of thirty in the Christian Home, Walla Walla, Washington, numbers sixteen. There are about thirty on the waiting list.

The twenty-four guests of the church in the Sarah Harwood Hall, Dallas, Texas, are proud of the achievement of one of their number, Miss Ruth Plummer, who at ninety, has just published a volume of poems.

The California Christian Home has a family of fifty, with a long waiting list and several closed rooms on account of short budget.

September 26 was a high day in the Emily E. Flinn Home, Marion, Indiana. It was the occasion of a visit by Mr. and Mrs. L. M. Matson, Jamaica, living link missionaries of the First Church, Marion.

As one of the results of the storm that recently swept over Florida, the building of the Christian Home for the Aged at Jacksonville will have to be re-roofed and much plastering restored.

Speaking of Books

(Continued from page 44.)

Roads to the City of God

The Missionary Book of the Hour

THIS volume will probably have the widest circulation of any book or world missions ever published. It is already being sold by the tens of thousands.

The volume interprets the meeting of the International Missionary Council held on the Mount of Olives at Jerusalem last March and April. It is a world outlook from Jerusalem. This frank interpretation of the new world missionary situation should be read by everyone who loves the Cause.

Mr. Mathews is a writer of rare power and he has perhaps done the best piece of work of his life in this volume. There are splashes of color through the book and a vividness of expression which make it very readable. He has set forth the meeting of Christian leaders from fifty different nations in a very realistic way. He tells the thrilling story of the great days of the conference, presenting the major issues that were considered and gives pen portraits of the world living missionary leaders with an insight and cogency which is very rare.

The titles of the chapters are: From Jerusalem to Jerusalem; The Changing World Situation; The New Alignment; His Body, the Church; Of One Blood; Workers of the World; The Green Proletariat; The Road of Learning; and Realizing the Vision.

The meeting on the Mount of Olives marked one of the great creative hours of Christian history, and Mr. Mathews tells in a striking way how men and women from all lands were drawn to the Mount of Olives to begin again at Jerusalem. The book, like the conference, is comprehensive and challenging. It deals with the great cooperative principle in world-wide missions. It has to do with the interdenominational, interracial and international questions of foreign missions. He shows how the Jerusalem meeting marks the beginning of a new cycle in the whole Christian movement.

S. J. COREY

Observe World Call Week

November 11-18

IF

Your friend is not taking
WORLD CALL

He is missing:

The quickening of FAITH
that comes with seeing
month after month the on-
ward march of God's
Kingdom;

The soul-enriching

FELLOWSHIP

with the men and women
who are healing the sick,
rescuing the orphan, cher-
ishing the aged, redeeming
the lost, all round the
world in behalf of his own
church and by the grace of
his own Christ.

These workers look eagerly
every month for the com-
ing of WORLD CALL—
and the man who doesn't
read it is not even aware
that such saints exist!

It may not be easy to get
him to subscribe, for ig-
norance is hard-headed and
cold-hearted,

**BUT YOU CAN DO IT!
AND NOW IS THE
TIME!**

World Call Week

November 11-18

Found—Charles Ross!



Charles M. Ross

CHARLES MARION ROSS has been called to succeed Joseph D. Boyd as educational director of religious education for the southwestern region with headquarters at Fort Worth, Texas. The states served are Texas, Louisiana and Arkansas. Due to the faithful work of S. W. Hutton and Joseph D. Boyd this field has become one of the most fruitful educationally in all our brotherhood.

Mr. Ross is admirably fitted to carry on this work. He is a graduate of Eureka College, with post-graduate work at the University of Illinois. In addition he has done a vast amount of reading under the direction of the dean of Wesley College at Winnipeg. He served in the Sunday School Federation of Canada as teacher and instructor, and in addition to his academic preparation, has had experience in the week-day school of religion at Streator, Illinois, where he was pastor, and also in the daily vacation church school direction.

Mr. Ross is at the beginning of his mature strength as a Christian leader and educator. He has had two very successful pastorates with churches that desire him to return again. Only recently he was approached by the Winnipeg church to become its pastor after an absence of four years in Streator, Illinois.

The United Christian Missionary Society is happy to secure Mr. Ross for this important work. We predict for him a successful career and congratulate the southwestern region. The churches of the whole region will feel the impulse of Mr. Ross's leadership. He is not only skilled in education, but a fine type of Christian man, capable of imparting enthusiasm and high ideals to those he touches.

CHARLES DARSIE.

SAFE AND PERMANENT INVESTMENT, RELIABLE AND LIBERAL INCOME

Buy 6% Life Annuity Bonds

*Issued by the United Christian Missionary Society,
\$100 and up, annuity payable semi-
annually without delay*

Net surplus over Direct Liabilities of United
Society and Five Old Boards \$12,312,939.29

For Further Information Address
Promotional Division

United Christian Missionary Society

Missions Building

Indianapolis, Ind.

Glimpses of the Religious World

(Continued from page 45.)

modern life, and similar majorities "considered the teachings of Jesus to be practical in regard to such matters as war and industrial relations in modern society."

The trustees of the Phelps-Stokes Fund have decided to issue a biography of the late Dr. J. E. K. Aggrey, the profits of sales of which will be devoted to the education of his children and the upkeep of his home. No better writer could have been chosen than E. W. Smith, author of *The Golden Stool*, who is recognized as the man who can best interpret the significance of the life and work of the great African. The book will be published early in 1929.

It has been discovered that William E. Harmon, retired real estate operator noted for his philanthropies, who died recently, was Jedediah Tingle, the mysterious philanthropist who made generous financial gifts to writers, obscure poets, unsung heroes and good children without ever revealing his identity. Mr. Harmon also established and endowed the Harmon Foundation. Although many have heard of Jedediah Tingle and many have been benefited by his unexpected gifts, no connection with Mr. Harmon was ever suspected. Once "Mr. Tingle" announced

publicly that he was carrying on the "eternal mission" of his own great-grandfather, whose name he had taken, "to bring smiles and tender thoughts to the great in heart, in high and low places, to comfort and cheer those who do exceptional things or suffer."

A great parliament of religions, to be attended by clergymen and lay workers from all parts of the world, will be the feature of the part that churches will play in the Chicago World's Fair Centennial Celebration in 1933.

This announcement has been made by George W. Dixon, chairman of the board of the Chicago Temple, First Methodist Episcopal Church, who is chairman of a special committee appointed to plan the details of the participation of churches in the coming celebration.

A Look-in at Hinduism

By Herman M. Reynolds

SIX months from the day we reached India we finished our first year examination in Hindi and now we are working on the second year language work. It begins to look like the impossible might be attained after much work, for we can understand and be understood much better than at first, and this seemed to be almost an impossibility, for in Hindi the adjectives and subjects come first, then adverbs, objects, etc., with

the verb last. To be able to think in this way is no easy task to one whose native language is so different. If one is able to do this well, it should give him faith for the greater tasks which he will meet in the work of evangelization.

The Hindu people have a meeting every year to discuss mainly their own religious and social problems. This year the meeting was in Jubbulpore. It was a wonderful opportunity to find out what they are thinking. We cannot answer their arguments nor effectively present Christianity if we do not know this. It is a general feeling among missionaries today that there is no use to argue with the reformers of Hinduism, such as the Arya Samaj, for they know the background of their own people better than we do and know what arguments are more convincing to the natives. However, I feel that if we can get better acquainted with what the Indian people are thinking about the ideals of their religion, we shall have more success in our evangelistic effort.

For instance, at this meeting we saw three people go through the ceremony of becoming Hindus. This was the kind of ceremony through which Miss Nancy Miller went. We also heard speeches of evangelism in the Hindu fold.

In one of these meetings we heard a man talk about the race problem in England and the United States. He said that there was not a Christian church

For white people in the United States which would permit a Negro to go into and worship. We could hear from all over the audience, "Shame, Shame." They also said that Indians are treated in the same way in many places. Then they said that these are the people who have come over to try to get us to be Christians. And these are the people who have waged the greatest war known! One man said, yes, and these missionaries have come here not to help us but to destroy us. They are representing imperialism and capitalism. They have come to destroy our religion. Send them back and let them convert their own people before they come to us. Many such statements were made and we listened patiently to them all.

When you listen to such criticism you realize how these people are taking the high standard raised by Jesus and by his standard pointing out our own failures and sins and saying, "If you would teach us, clean these up, then you will have authority behind your message when you come to us."

It is a great privilege to do God's work in India and it thrills one when he realizes that God and his church have entrusted such a task to him, but oh, how he needs the prayers of God's people and how he needs to live close to the Heavenly Father, for the task is impossible for men alone.

Echoes from Everywhere

(Continued from page 50.)

The young people have enjoyed social evenings during the summer months, and have kept together in a happy fellowship.

Three of our finest boys attended Camp Lassa, the camp of the Louisiana State Sunday School Association in Shreveport, Louisiana. Their attendance was made possible by different organizations of the Central Christian Church of Shreveport, whose members are so very vitally interested in our French field. The boys who attended the camp give promise of developing into leaders in the years to come.

ANN ZIGLER.

Starting Them Young

We have a family of forty-three in the kindergarten at the Japanese Christian Institute, Los Angeles—eighteen new ones. We are taking in quite a group of three-and-a-half-year-olds looking to our new nursery-kindergarten plan. They are very well behaved and prove what we have long believed, that it would be a blessing to have them younger than ordinary kindergarten age before they have formed habits of contrariness, and build in fine, desirable traits from the ground up.

Mothers of last year's kindergarten children have contributed \$35 for a new playground slide. It is a joy and a sort of promise of what we may have in the future.

POLLY DYE.

An Outstanding Record

Burgess Memorial Girls' School, Bilaspur, India, has made an outstanding record by having all its second year students and ten out of twelve first year students pass the government teachers' examination.

A Fine Record

In the eighteen years that the Southern Christian Home has been operating, between 800 and 900 children have been aided, with only one death. This remarkable piece of work has been carried on in Atlanta with the most meager equipment.

Into the Byways

We have had a wonderful winter's camping work, getting into parts where the gospel story had never been told. We discovered roads into the heart of the big jungles that our "Henry" took us over—roads that made us almost giddy with their sharp turns and on one side steep drops that made you feel you would about as soon get out and walk. Some of the places we went a car had never gone before, and for miles around there is not such a thing as an ox cart. We saw lots



When Disaster Rides the Skies

The poster which Chapters of the American Red Cross will display throughout the country from November 11 to 29, inviting the people to join the Red Cross for another year, symbolizes the services of relief and rehabilitation provided by the "Greatest Mother" when disaster strikes. Throughout the past year the Red Cross has been engaged continually in disaster relief work at home and has extended assistance in many catastrophes abroad. The poster was painted by Cornelius Hicks.

of children who had never before seen a cart or anything on wheels, and that within fifty miles of Jubbulpore.

I wish you could have seen the keenness the people displayed as they listened, as they heard the phonograph and saw the lantern slides. It was all so very wonderful to them. In places where we could not get carts to take our tent, Mrs. Rioch and I took our bedding, a couple of cots, tiffin basket and away we went to far villages, slept under the trees and for as

NOW IS THE TIME

To order supplies for your Christmas Program

Theme: "The Christ Child, the Best Gift to Children"

PLAN TO REMEMBER OUR CHILDREN AND AGED

United Christian Missionary Society

CUT HERE AND MAIL TO:

United Christian Missionary Society, Missions Bldg., Indianapolis, Ind.

Dear Sirs:

Please send me at once Christmas Program supplies. We will have _____ people participating in the program.

Name _____ Address _____

Two Reasons

We solicit your Sunday school order, and offer these two reasons for placing it with us:

Quality

It is the outspoken opinion of many authorities that the productions of this house are equal in every respect, and superior in some respects, to any other line.

This opinion is confirmed by a recent college survey which resulted in the judgment that our line of Graded lessons, from the Nursery Class up, is the best now published.

Co-operation

Patronage of this house will help in maintaining an institution that is the property of the brotherhood, and that follows the recognized program of our people.

The use of literature from an institution which co-operates with our regular missionary and benevolent agencies will have an influence in linking the pupils with the world work of our people.

How constant will the future men and women of the church be in support of our program of world activities if they are not made part of it now?

Christian Board of Publication

Beaumont and Pine Sts.
St. Louis, Missouri

many as four days and nights would be out in that simple life fashion.

Away in such places, with no medical care, Mrs. Rioch was able to give the people a service they had never known and so for soul and body we were able to take medicine. Only the great heat drove us in to Barela and work on the well and other necessary repairs. We do not like Barela itself, as the bungalow is not intended for a white man, but we are in love with the work among the Ghond people. All along the Mandala road the people know, when they see our flags, that the Doctor Mem Sahib is there and, with hand upraised, the people know that they can get medicines. It is interesting to see the number of times we are called to stop, as we journey along.

DAVID RIOCH.

Barela, India.

Vacation School In Jubbulpore

A four weeks' daily vacation Bible school was held at Jubbulpore, India, from May 21 to June 15. There were forty-three Christian children in attendance. Five classes were conducted for children from the kindergarten age to high school age. Most of these children attend government schools in Jubbulpore where no Scripture lessons are taught. The daily vacation Bible school comes as a great blessing to these children.

The new Union High School for Christian boys opened the first of July. There are about seventy Christian boys in attendance. Twenty of these boys are from our mission. They have been carefully chosen from among the boys in Damoh Boarding School and other schools. We have great hope that these boys will develop into future leaders of the church and Christian community.

Government Helping School

This year there are 171 boys in the boarding school. A large number of them are taking the regular school course but we have twenty-four in the carpentry school, ten in the tailoring school and twelve in the farm school. We have sixty Boy Scouts and thirty Wolf Cubs. Seven boys from our carpentry school have just been admitted to the Government Industrial School at Jubbulpore where they will get a three-year course of training at government expense.

RAY E. RICE.

Damoh, India.

Relieving Famine Conditions

When we started for the hills it was quite evident that the wheat crop was a failure and the people were complaining of famine conditions. The government took prompt action and after thorough investigation the officials here declared that famine conditions existed and asked for money for relief work. This was immediately forthcoming, and they now have work going on in ten different centers with over 8,000 people employed.

"The best church hymnal that
America has yet produced"
—NOLAN R. BEST.

Hymns of the Christian Life

Edited by
MILTON S. LITTLEFIELD, D.D.

ARE YOUR HYMN BOOKS IN GOOD CONDITION?

"When we were equipping our new three million dollar church and office building, we were looking for the very best. In our selection of HYMNS OF THE CHRISTIAN LIFE we were not disappointed. In fact, a year and a half's use has only emphasized the value of the book for congregational singing. The hymns have been selected with great care and afford a wide variety of the truly good hymns of the church."

THELMA H. SMITH,
Department of Religious Education, The Baptist
Temple, Rochester, New York.

Price per hundred \$135.00

Send for Examination Copy today

A. S. BARNES & COMPANY

Publishers of Hymn Books since 1855

67 West 44th Street, New York

They are building new roads, repairing old ones, building bridges and making irrigation reservoirs. So far they are giving work to anyone who wants it. All they have arranged for the import of grain from more fortunate areas, so that the price has remained about the same as it was before. All of this has rather mystified the people. When asked if they are having famine, they say, "There is plenty of grain and the price is not high so it is not a famine of grain but we have no money with which to buy, so it seems to be a famine of money." After the terrible famine of 1900 the government decided that suffering from such causes should be prevented as far as possible. Therefore, several of the different government departments have an arrangement by which a certain percentage of their income is set aside each year and put at interest in the Famine Relief Fund. This grows from year to year and the interest is compounded. Whenever the officials in any section of the country declare that a famine is on, this fund is at once open to them for any amount they may need for relief measures. The Deputy Commissioner, the District Superintendent of Police and the Divisional Forest Officer have all been on the job right through the hot season and have for the most part been touring about the district, doing all they could to help the situation. In former famine times we have had many children brought to the doors of our orphanage. So far this time we have had none.

FAY E. LIVENGOOD.

Damoh, India.

CALIFORNIA CHRISTIAN COLLEGE

Offers training for religious vocations and Christian lay-leadership, as well as training of high standard in arts and sciences.
Coeducational. A.B. Degree and Music Diploma offered.

Faculty of twenty-five thoroughly trained men and women
Excellent Dormitories and Dining Room service, with cultured Christian atmosphere prevailing.

Southern California, among the orange groves and near the mighty Pacific, is a wonderful place in which to study. Enrollment for full semester, 1928-29 students from many states and four foreign countries.

Send name and address for our free, monthly pictorial and news bulletin, "The Collegian." Catalog of courses, with tuition and dormitory costs, free on application to President Arthur Braden, Ph.D.

Registration for next semester, Saturday, February 9, 1929

CALIFORNIA CHRISTIAN COLLEGE

"Where Education rightfully includes Religion" Los Angeles, California

4133 Marathon Street, at Vermont Avenue

An Immediate Success The HYMNAL for YOUNG PEOPLE

By two friends of youth

Dr. Littlefield
and Miss Slattery

300 Hymns new and old
10 Oratorio Selections
50 pages of Worship
Material



A book containing the ageless hymns new and old, which all young people should know. The high points of Christian experience covering 18 centuries are in this book—62 hymns are from the 20th century.

"Your book will aid in changing the opening exercises into a period of worship." Rev. K. S. Leary.

Single copy \$1.25—\$75.00 per 100
Copy for Examination on Request

A. S. BARNES & COMPANY
Publishers of Hymn Books since 1857
67 West 44th Street, New York

New Book on Jerusalem Conference

All the foreign missionary boards of America are laying great emphasis upon the findings of the Jerusalem Conference. A vivid and enlightening book on this conference has been written by Basil Mathews of London, entitled *The Roads to the City of God*, a review of which appears in another page in this issue. This book will probably have the widest reading of any missionary book ever published. It should be in the hands of every lover of the missionary cause, dealing as it does not only with the fundamentals of foreign missions but in a profound way with the principles of the whole missionary enterprise.

World Call Week

November 11-18

What Aunt Betsy Told Me

By Fred S. Nichols

SHE told me many things in my boyhood days, did Aunt Betsy, wife of Uncle Fred, the old bell-ringer of Eureka College for more than fifty years. But while I listened to these stories with eager imagination, they have all long since left me.

She told me many things a decade later when as a student I would stop for a little chat on my way to the Burke Society. Most of these stories too have been forgotten. But there is one incident that remains. And this is what Aunt Betsy told me: A little boy from the edge of town came to her back door one day to sell some berries. How large the berries, and how delicious they looked! But as Aunt Betsy got the money to pay the lad, her teasing sense could not resist. "I suppose you have all the nice large ones right on the top," she said. With an unforgettable look of hurtness, the barefoot boy looked straight into the eyes of his customer and said, "Aunt Betsy, you surely don't think I would cheat you, do you?"

This boy grew to be a man, living beyond three score and ten. And it is easy for me to believe that from the day he sold those berries to Aunt Betsy to the day he said good-bye to the loved of earth, he never cheated a single soul.

"Aunt Betsy, you surely don't think I would cheat you, do you?" No, little Frank with your berries, Aunt Betsy well knew you would never cheat her. And Frank, everyone who companioned with you through the long years knew just what Aunt Betsy knew—and this is what Aunt Betsy told me about W. F. Richardson.

Corrections for "Survey of Service"

In the table of contents on page 8, in the explanatory paragraph under "Board of Education of Disciples of

ORGANS

BILHORN
FOLDING
Chicago

207 N. Wells St.

Earn \$50 to \$500

FOR YOUR CHURCH

A dignified and ethical means for churches, teachers and societies to raise money, meet budgets and pledges is by selling the famous Messenger Scripture Text Calendars. These beautiful and useful sacred calendars sell quickly because they are instantly recognized as a welcome Christian influence for the home.



Write for complete
selling plans that tell
you how to make
sales and earn profits.

Calendars Make
Ideal Christmas
Gifts

If you cannot obtain
Messenger Scripture
Text Calendars from your religious
publisher, order
direct from us.

Single Copies: 30c; 4,
\$1.00; 12, \$3.00; 25,
\$5.75; 50, \$9.00.

All prices slightly
higher in Canada.

Special Prices to Churches

Quantity	Cost	Sell for	Profit
100 Calendars . . .	\$17.00	\$30.00	\$13.00
200 Calendars . . .	32.00	60.00	28.00
250 Calendars . . .	40.00	75.00	35.00
300 Calendars . . .	45.00	90.00	45.00

Messenger Publishing Company
5932-44 Wentworth Ave., Chicago

MAIL THE COUPON TODAY
MESSENGER PUBLISHING COMPANY
5932-44 Wentworth Ave., Chicago

Enclosed find \$_____ for which send me
Messenger Scripture Text Calendars.
Send also your FREE Sales Plans.

Name _____
Address _____

This Illuminated Bulletin with 780 Steel Letters

20,000 Winters' DeLuxe Church
Bulletins in use. Build attendance,
and increase collections. Economical
—effective. Send for free catalogue
showing many styles and sizes.

H. E. Winters Specialty Co.
452 Pershing Ave., Davenport, Iowa



Christ," there is a reference to Chapter I of the book. In some copies of the volume this is incorrectly printed "Chapter XXXVI."

On page 155 Table No. 3, which appears properly on page 24, is repeated instead of the following table which is here printed in convenient form to be cut out and inserted in the book.

Table No. 3. SUMMARY OF MAINTENANCE AND PROPERTY NEEDS

NAME	Maintenance—U. C. M. S. Budget			Property Needs Immediate Additional
	Present Budget 1927-28	Immediate Additional Needed	Total Needed Annually	
Hazel Green.....	\$ 16,200.00	\$ 1,100.00	\$ 17,300.00	\$ 6,300.00
Livingston.....	15,000.00		15,000.00	25,000.00
Totals.....	\$ 31,200.00	\$ 1,100.00	\$ 32,300.00	\$ 31,300.00

As a MEMORIAL or GIFT added to your church organ

"Liberty Graduated Cathedral Chimes"
STYLE O

"Liberty Harp No. 149"

Express forever in beautiful tones the thoughtfulness of the donor

THE KOHLER-LIEBICH CO., INC.
3551 Lincoln Avenue - Chicago, Ill.




PIPE ORGANS

Highest quality. Superb tone. Modern accessories. Durable construction. All sizes.

Write for catalog of Pipe Organs, Reed Organs, or Electric Blowing Outfits.

HINNERS ORGAN CO.
PEKIN, ILLINOIS



Pipe-Tone Folding Organs

21 styles, School, Chapel, Chautauqua and Folding Organs. Send for catalogue and prices.

A. L. WHITE MFG. CO., Dept. W. C.
215 Englewood Ave. Chicago, U. S. A.



DEAGAN

Tubular Bell
Tower Chimes

The one most beautiful form of memorial

J. C. DEAGAN, Inc.
179 Deagan Bldg., Chicago

Standard Sets, \$6000 up

PLAYED DIRECT FROM ORGAN CONSOLE

CHRISTMAS MONEY

For Churches or Individuals can easily be obtained with our BIG value box assortment, 21 engraved Xmas cards and folders; all with fancy tissue lined envelopes, and 24 beautiful Xmas package seals. Big value for \$1.00. Costs you 50c.

LEE CARD CO., 27 S. Clinton, Chicago

A Record Year in Phillips University

DEAN FRANK H. MARSHALL, in the first meeting of the Ministerial Association for the year, announced that to date 180 ministerial students were enrolled in the Bible College of Phillips University with excellent prospects for 200 for the session of 1928-29. The enrollment figures presented September 27

at the meeting mentioned above include thirty-four graduate students, twenty-eight seniors, thirty-one juniors, twenty-seven sophomores, thirty-two freshmen, six unclassified, with summer school students bringing the total up to 180, with 158 of these actually on the ground now. Indications point toward sixty degrees to be granted at the close of the present school year. Phillips students are serving seventy churches in Oklahoma and Southern Kansas. These university students have reached as many as 900 additions between January 1 and Easter and will under normal circumstances bring into the churches they serve approximately 1,000 during that period this year.

S. W. HUTTON.

En Route to Australia

THE hospitality of the people of Hawaii is proverbial and they miss no opportunity to sustain this reputation. No stranger ever sets foot upon those shores, for before he leaves the ship which brings him hither, he is wreathed with flowers and welcomed with song, so that he cannot be a stranger if he would. Certainly our own church people are no exception "in this grace also." Although we arrived in vacation time when many were away, we were met at the ship "in due form." A reception was held at the church on Friday night, and on Lord's Day we were blessed by their fellowship and given a gracious hearing.

Our cause had its beginning in Honolulu with the coming of Thomas D. Garvin from California in about 1895. In 1899 the Foreign Society sent A. E. Cory and wife to Honolulu as missionaries. They established several mission points and strengthened the cause.

Our church in Honolulu has had a varied career during its thirty years. It has in its membership some people of faith and devotion who would not give up whatever trials came. A few years ago a mission was started in the new and growing district of Kaimuki (pronounced Ki-moo-key). Just recently it has been organized into a church and A. E. Adams who, with his wife, was re-

turning to Illinois after a visit to his native New Zealand, was persuaded to take the pastoral oversight in connection with teaching in the Liliuokalani School. He ministers to a fine group of young people. The outlook is good for building up a substantial church. M. Howard Fagan, another New Zealander, who for ten years led the great church at Wilshire Boulevard, Los Angeles, is in charge of the First Church, Honolulu. In less than a year he has received over 100 additions to the church. He is preaching regularly to large audiences, the largest evening congregations in the city, and bringing the message to favorable attention especially among the students of the city. His is one of the most cosmopolitan congregations in the world. Race meet and mingle there without discrimination. His is a great opportunity. The people love him and hear his message gladly.

F. W. BURNHAM.



Ira D. Crewdson

One of the first missionary visitors to the new headquarters; home on furlough from the Philippine Islands.

World Call Week

November 11-18

THANKSGIVING DAY IS THE DAY

For your Bible School to contribute

to the support of

Your 346 Home Missionaries and 53 Religious Education workers throughout the United States and Canada

We dare not forget

United Christian Missionary Society

Missions Building

-O-

Indianapolis, Ind.

Receipts for Three Months Ending September 30, 1928

United Christian Missionary Society

	General Fund	Increase	Special Funds	Increase
Churches	\$27,378.48	\$3,954.33*	\$ 3,998.51	\$ 1,264.91
Sunday Schools	10,133.87	1,283.68*	503.11	289.46
Christian Endeavor Societies	932.82	116.33	5.00	193.62*
Missionary Organizations	70,684.40	5,012.97	691.40	2,163.40*
Individuals	5,194.10	1,560.55*	6,295.24	4,962.84*
Requests	4,264.15	6,619.32*	5,337.50	5,337.50
Interest (U. C. M. S.)	14,119.34	3,328.84		
Interest (Old Societies)	6,596.74	473.69*	367.42	367.42
Receipts from Old Societies	6,300.00	2,842.22	1,450.00	16,352.70*
Some Missionary Institutions	6,659.39	1,764.62*		
Evangelical Institutions	14,899.43	2,044.19*	259.16	173.47
Annunities			52,429.42	33,529.42
World Call Subscriptions and Advertising	9,561.57	423.65*		
Building's Builders	619.61	118.87*		
Christian Plea Subscriptions and Gifts	24.10	710.40*		
Literature	11,749.10	1,152.50		
Miscellaneous	13,898.39	613.95*	2,352.65	979.10
	\$203,012.49	\$7,114.39*	\$73,689.41	\$18,268.72

Board of Education.

Churches	\$ 891.11	\$9,099.42*
Endowment Crusades		298.49*
		\$9,397.91*

*Decrease

A Symbol of Peace

A NEWSPAPER clipping illustrating the friendship of the Indian and the White Man is here given.

"Billings, Montana, July 26. (AP)—The entire Crow Indian tribe is making elaborate preparations for the formal presentation by their aged leader, Chief Plenty Coos, of his entire holdings in the reservation to the people of the United States.

The land, 48 acres of which are to be

left as a natural park, and the other 160 acres to be operated as a farm to maintain the park, is being given to the nation as a symbol of peace and in commemoration of the friendship that has existed between the Crow Indians and the white people."

What is Going to Happen the Week of November 11-18?



Of course they're happy; who wouldn't be, doing the great work with which they are charged. It's the promotional field force of the United Society. Do you know them all?

CHURCH FURNITURE
Everything for Church and Sunday School use. From Factory to You. Fine catalog free.
DeMoulin Bros. & Co.
1108 South 4th St., Greenville, Illinois

NEW YORK CENTRAL CHRISTIAN CHURCH
Dr. F. S. Idleman, 142 W. 31st St
A FRIENDLY CHURCH

A. A. HONEYWELL, A. I. A.
CHURCH ARCHITECT
INDIANAPOLIS, INDIANA
Specialist in Modern Church and Sunday School Buildings
Large Book of Plans, \$1.00

COMMUNION WARE OF QUALITY
In Aluminum or Silver Plate
BEST MATERIALS • LOWEST PRICES
FINEST WORKMANSHIP
Send for Illustrated Catalog
INDIVIDUAL COMMUNION SERVICE CO.
ROOM 359 1701-03 CHESTNUT STREET, PHILADELPHIA, PA.

Culver-Stockton College

A standard four year co-educational college. A. B. degree only. Majors in Bible, English, History, Languages, Sciences and Education. Pre-professional courses of law, medicine, engineering, etc.

J. H. WOOD, President,
Canton, Missouri

INDIVIDUAL CUPS
EVERY CHURCH should use.
Catalog Free. LOW PRICES.
Collection and Bread Plates.
Tray and 36 Cups, \$6.50 up.
Thomas Communion Service Co. Box 488, Lima, O.

AN OPPORTUNITY FOR YOU

For 42 years we have made money for others. More Bibles are sold in one year than any other book in the world. You can make money selling Bibles, Testaments, and Religious Books. Whole or spare time. Write today for full information.

WILMORE BOOK & BIBLE CO.
443 South Dearborn St., Chicago, Ill.

Candy Making is Easy
with a
Taylor
Candy Thermometer
Made by world's largest manufacturers of thermometers for home use. At your dealers or \$2.00 and 10c postage. Booklet of Candy Recipes Free
Taylor Instrument Companies
Rochester, N.Y., U.S.A. 0-304
These offices and Taylor temperature instrument for every purpose

The Last Page

"HERE'S something for your Last Page," the Girl-Who-Delivers-the-Mail cried the other morning as she came into the Sanctum waving a familiar looking letter. It turned out to be one of our own letters, rejecting a manuscript, in which we had told the author, in an effort to be tactful, "We trust you will not believe we are hard to please." The author had underscored these lines and scrawled across the bottom of the sheet. "I know you're not. I've read your paper."

There's even a better story out about Cynthia Pearl Maus which can be told very appropriately in this Religious Education Number. Miss Maus, as everyone knows, is one of our young people's superintendents, well versed in the art of speaking to that age group. But this particular morning, the story goes, Miss Maus had undertaken to teach a Sunday school class of much younger people, the primary class, in fact. She was telling them of the wind, God's breath, and to stimulate interest she said in her most enthusiastic manner: "As I was coming to Sunday school this morning on the street car, something came in and softly kissed me on the cheek. What do you think it was?" And the children joyfully answered, "The conductor!"

We couldn't live through the editing of a Religious Education Number without getting a little pedagogical ourselves. So, the lesson for the month, gentle reader, is:

Learn to laugh. A good laugh is better than medicine. When you smile or laugh, your brain for the moment is freed from the load that it ordinarily carries.

Learn to tell a helpful story. A well-told story is as wholesome and as welcome as a sunbeam in a sick room.

Learn to keep your troubles to yourself. The world is too busy to linger over your ills and sorrows.

Learn to stop croaking. If you cannot see any good in the world, keep the bad to yourself.

Learn to greet your friends with a smile. They carry too many frowns in their own hearts to be bothered with any of yours.

Speaking of lessons, here's one on etiquette. One little girl asked another, "What's etiquette, Lily?" The other replied, "O that's the noise you musn't swallow your tea with when there's company."

A reader in the far west sends us this one in response to the "propaganda" for education mentioned last month:

Mistress—"Look here, Mary, I can write my name in the dust on this chest."

Mary—"Yuh don't say! There's nothin' like eddication, is there, ma'am?"



—Nation's Business.

And Don't You Forget It!

God might have used His sunset gold
So sparingly,
He might have doled the flowers out
Quite grudgingly.
He might have put just one wee star
In all the sky—
But since He gave so lavishly,
Why should not I?

"Well, George," said a country clergyman to an old man who sat by the wayside breaking stones, "that pile doesn't seem to get any less." "No, wicar," replied the old man, "them stones is like the Ten Commandments; yer can go on breakin' 'em, but yer can't get rid of 'em."—*The Churchman*.

The *Boston Transcript* has an ingenious correspondent who sends in the following list of "needed inventions":

A berry box that will prevent all the best berries from staying at the top.

A telephone ring that will tell us who is on the other end of the wire before we answer.

A golf ball with gramophone attachment that will sing out, "Here I am!"

An angler's scales that will corroborate the fisherman's story.

A piano that will sound the same to the girl playing as it does to the neighbors.

"Jimmy, I wish you would learn better manners, you're a regular little pig at the table," said Jimmy's dad. Silence on Jimmy's part. Then to make it more impressive, Jimmy's father asked, "Do you know what a pig is, Jimmy?" "Yes, sir," said Jimmy meekly, "it's a hog's little boy."—*The Churchman*.

Reading the headline, in *The Chicago Tribune*, "Baby Falls Three Floors Bursts Into Tears," *The New Yorker* claims, "The emotional type!"

"This is the stadium."

"Fine! Now take us through the curriculum. They say you have a good one here."

Each winter a certain Sunday school class at Muncie has given new suits and clothes to two boys who are the sons of an industrious but poor member of the congregation.

This year, as the time for the gift was approaching, the members of the class noticed that one of the boys was not attending Sunday school. One day Mr. decided that he would find out why the one boy was not present the previous Sunday. He stopped the boy's brother on the street and inquired.

"He has a new suit and doesn't need to," was the unexpected reply.—*Indianapolis News*.

I. J. Cahill, the popular Ohio state secretary, breaks through to fame with the following:

"Liberals" are not always liberal.

"Fundamentalists" sometimes sacrifice the fundamentals.

"Modernists" are as antiquated as the rest of us.

"Conservatives" are often wasteful of precious treasure—opportunity, for instance.

The most stubborn autocrats of the world imagine themselves exemplary democrats. Some self-styled democrats are perfect autocrats.

"Capitalists" usually labor overtime.

"Labor" is one of the vested interests.

The "consumer" is one of our best producers.

The "producer" is a consumer extraordinary.

Really we are brothers all.

A German boy defined "nothing" as "an air-balloon without its cover."

"Mustard," said a youngster, "is what keeps a hot dog from tasting good when you don't put any on."

"What are the functions of the skin asked an English school-teacher.

"To prevent us from looking raw," the boy answered.

A friendly critic, looking over some of the galley proofs for this page, just remarked: "Gee, but you have a lot of bum jokes in this issue." "Oh, the not so bad," we replied, "We put a lot of them in the furnace and the fire roasted."